

OCCA to become Redeemer College

by Keith Knight
Editor

Ontario's infant Christian college has taken a few more steps towards reality. There is currently no building, no faculty, no students. Just dreams and concepts and plans.

The Ontario Christian College Association held its annual meeting on November 15 at Hamilton District Christian High School. There are currently about 500 members of which 100 showed up at the meeting.

In order for the college to become a legal entity it must become incorporated . . . much like a business does. A college becomes incorporated by way of a "charter" which is a government bill outlining the structure of the college.

OCCA executive director, Justin Cooper led the membership through the various parts of the 18-page charter which is entitled "An Act Respecting Redeemer College." It will, hopefully, be presented this month in the Ontario Legislature as a government bill. It is

further hoped that it will get passed by the current Conservative government before a provincial election is held. A change in government would certainly delay the great advances which the association has made in the past year.

New name

As the charter title indicates, OCCA has picked a name for the college — Redeemer College. It was surprising that no-one asked about the name at the membership meeting. The OCCA board of directors had been looking for a name to put on the top of the charter and it had to pick a name which was not used by any other Canadian college.

BULLETIN

On November 20, the Ontario Legislature gave the Redeemer College Act first reading to place it on the government order paper. It is now being scrutinized by the Conservative machinery. Much prayerful support is now needed.

We should not read more into the name than has been intended. The college's Basis and Principles talks

about redemption with these words: "Christ, the Word of God Incarnate, is the only Redeemer, the Renewer of our whole life. He restores man and the rest of the creation to God and calls man back to his God-appointed task in the world."

By adopting the charter, the membership also adopted the name. Once the charter has been passed by the provincial government, then the Ontario Christian College Association dies and Redeemer College is born.

Redeemer College will have a different structure than the present association. It will have a board of 19 members (to a maximum of 33), all of whom will be elected by the membership. It will have a college president, academic vice-president, deans, an academic council and an advisory assembly.

The OCCA membership has always wanted a grassroots college, one which is ultimately controlled by the membership. Redeemer College is that.

In addition to adopting the charter

(An Act Respecting Redeemer College), the membership also adopted three bylaws which simply underscore what the charter says. By way of comparison, the Act is the legal, government document and the bylaws are the formal membership documents.

Prior to the business meeting, the membership heard an inspiring speech by Dr. Gordon Spykman, professor of religion and theology at Calvin College. Dr. Spykman has become a friend of Christian higher education in Canada for many years and has been supportive of numerous institutions and organizations.

At the end of the all-day meeting, former executive director, Dr. Theodore Plantinga formally presented a book to the association. The book, *Rationale for a Christian College*, was written for OCCA as a promotional tool and will go to Christian high schools across eastern Canada as well as to grade 13 students. All OCCA members who attended the meeting received a free copy of the book.

OCCA gets to work

What are OCCA's plans for 1981? The board will pursue the charter application with the government. While it is doing that it will also continue to fight for educational freedom as it relates to Bill 4.

The entire matter of affiliation vs. independence will be the focus of a special OCCA board meeting in December and some attempt will be made to resolve that question. The board and its committees continue to look at location and is presently considering a few options.

Executive director Justin Cooper indicated that they have a goal to open in 1982. A great deal has to happen during the next few months to make that possible and it may very well be that a special membership meeting may be called in the new year to deal with some concrete board proposals.

The groundwork for the operation of the college continues. In the area of curriculum, foundational courses have been set and the Academic Affairs committee is currently looking at other areas of instruction.

The board is also looking at financial planning, student housing, further administrative staff, the selection of a college president and faculty.

Even though OCCA is devoted to a lot of behind-the-scenes work, they will become more visible during the next few months as they establish a student aid (scholarship) program for students from eastern Canada attending one of the four Christian colleges (King's, Calvin, Dordt, Trinity).

A teacher education course will be offered next summer in the form of an accredited undergraduate course for non-Christian college teacher grads. Summer courses will involve one on Christian perspectives and one on the philosophy of education. It will be taught by professors from Calvin, Dordt, Trinity, and King's.



Dr. Gordon Spykman

Will Redeemer be another "Free"?

Dr. Gordon Spykman, professor of religion and theology at Calvin College, compared the creation of Redeemer College in Ontario with the creation of the Free University in Amsterdam, 100 years ago.

He presented four scenarios: the recent 100th anniversary of the university in October, the opening of the university by Abraham Kuyper in 1880, the death of Kuyper in 1920, and the OCCA membership meeting of November, 1980.

Dr. Spykman said that he attended the anniversary celebrations of the Free University and indicated that he was shocked by what he saw and heard. He said that it is no longer possible to develop a Christian ideology at the VU. He paraphrased comments made in the

opening address of the celebrations which said: "It is quite clear that the VU must not remain a Reformed University" and that a reformed view is open to interpretation. The speaker at the VU said that "it would be fitting if the name 'Reformed' be dropped," according to Dr. Spykman. He went on to describe the VU of today and said: "How have the mighty fallen!"

He described the founding of the VU in 1880 by Abraham Kuyper. He was a new man with a new vision. Kuyper spoke then of sphere sovereignty and raised three points upon which the university should be based: it should be biblically based, it should be a blessing to the nation, and it should provide significant Christian scholarship. "It was a struggle at first," Dr. Spykman said. "The VU has the scorn of the world around them."

By 1920, when Kuyper died, the VU was a respected centre for Christian scholarship. "Kuyper had fought the good fight. Justice had been achieved."

"In 1980, in Amsterdam, reformational scholarship died. Have we surrendered the faith of our fathers?" Dr. Spykman said that things didn't have to go the way they did at the VU. "There is nothing fatalistic about history. We can change it. God's words give us the structures of life."

Kuyper called the university a "free" university. Dr. Spykman went on to describe the various kinds of "freedoms" which Redeemer College should also seek. He said that there should be "well-worn paths" between the college and the home, the college and the church, the college and the government structures, and the college and other Christian institutions.

The home should influence the college and the college should influence the home, he said. He described those two-way streets for each of the four areas.

Dr. Spykman said that his speech was similar to what Abraham Kuyper spoke when the Free University was founded in 1880. We must take care to preserve our reformedness, he concluded.

Grassroots power

Once the Ontario government passes the Act to create Redeemer College, you will see a new structure with a larger board of governors. The most notable structural change from the present set-up is the connection with the Christian Reformed Church.

The government likes to see that kind of connection. Each of the six classes of the CRC in Ontario (including Classis Eastern Canada) will present nominees from their geographic areas to sit on the boards. The membership will vote from among those nominees. Provision is also made so that if any other denomination seeks to formally support the college, then it too may have representatives on the board of governors.

Six will also be elected from among school principals who are members of the Ontario Alliance of Christian Schools. From 9 to 15 will be selected from among the membership. The membership has the final vote in selecting the board of governors.

The membership has further powers. It must approve the matter of affiliation with any university (The board cannot do it on its own). It also approves the establishment and termination of degree programs.

The board of governors will decide on matters of policy for the operation and financing of the college and will do the hiring and firing of faculty.

The Academic Council will take the place of the current Academic Affairs Committee of OCCA. It will consist of professors from the larger Reformed community as well as a few faculty members. They will establish standards for various degree programs. The fourth structure is the Advisory Assembly consisting of board members, professors and members of the Academic Council.

Viewpoint

Ontario needs a Christian College soon

Excitement is mounting on the creation of Ontario's Christian College which, if and when the provincial government approves it, will be called Redeemer College.

Step by step we inch closer to reality in creating a Christian college for eastern Canada.

The single most important obstacle at present is the question of affiliation with a secular university. An option to that is an independent college with some form of relationship with a university so that facilities can be shared and course credits transferred.

Ontario's Bill 4 may very well be a blessing in disguise simply by the fact that it forced the Ontario Christian College Association (OCCA) to get a charter now rather than down the road a few years. The Canadian Reformed community chose not to fight Bill 4 and it will submit a charter — an Act Respecting the Theological College of the Canadian Reformed Churches — to General Synod Smithville 1980 for its approval before it goes to the government.

Redeemer College (I do like that name), will begin its program with grade 13 and first year college, and it is expected that it will remain a two year college for the first few years. Presumably, the program would be recognized by at least King's, Calvin, Dordt and

Trinity and perhaps also by some universities in Ontario so that students who attend Redeemer would not be faced with a dead end program, but instead they could continue their education at, preferably, another Christian college.

I have some concerns about having our Reformed, Christian college affiliate with a large secular university. Redeemer College might have an initial enrolment of, say, 100 students. They would simply get lost on a campus where 40,000 students from the university live each day.

No other Christian college, including The King's College in Edmonton, had done that. King's has its own college community in the heart of Edmonton where students and faculty can rub shoulders in the cafeteria.

It is generally agreed that some sort of connection with a university is ideal at the college level so that the university's mammoth facilities can be used by the college students as well.

If the question of affiliation (with whom?), is delaying the start of the college, it would seem to me that that question could be answered later. For the first number of years, Redeemer will be in no position to offer degrees anyway, so that a little start in some good facilities would be ideal. There are obvious questions which the OCCA

board members have faced for the past few years. Some argue that you can't pick a college location until you know with whom you will affiliate. Some central site could be found so that affiliation in the future, if desired, could be pursued.

There is a grave concern that many have for the higher education of our children. We see the college level as a natural extension of the elementary and secondary school. We have always been faced with sending our children off to the three American colleges and only in the past two years were we given a Canadian option in King's.

While there is a natural progression up through the various grades there is also a natural line of instruction from the top down. Who trains our elementary and secondary school teachers? It has become increasingly difficult in recent years to hire Christian school teachers who have a Christian college education. Percentages on that subject are alarming and contradictory. It is generally felt that more than half of the Christian school teachers hired in Ontario last year, did not attend a Christian college. That causes a great deal of concern for me as a parent and it points out the need to provide some sort of teaching program at an Ontario Christian college.

We need to have strong Christian

school teachers so that they can nurture our children and create strong Christian students . . . and citizens of the future.

Hundreds of our young people graduate yearly from Christian high school and go on to the secular university. Redeemer College is an attempt to keep as many of those students in a Christian setting as possible.

It is important that the college gets off the ground soon. During the recent annual meeting of OCCA, executive director Justin Cooper hinted at September, 1982 as a starting date. Such a date seems reasonable. It takes 18 months to hire and arrange a faculty and to put together a solid curriculum. It takes that long to recruit students, members and funds.

The college association currently has a membership in all of Ontario of 500 people. When you consider that there are more than 11,000 families in eastern Canada (east of Thunder Bay) within the Christian Reformed Church and that there are 26,000 communicant members in that area, then the college's current membership is pathetically small.

Christian higher education in Ontario requires strong support so that our children may be able to grow up with a strong Reformed education.

Keith Knight

OUR FAITH, OTHER FAITHS

In search of an African theology

by Johan D. Tangelder

It is utterly scandalous, says John Mbiti, for so many Christian scholars in older Christendom to know so much about heretical movements in the 2nd and 3rd centuries, when so few of them know anything about Christian movements in areas of the younger churches. He accuses the Western churches of having no theological interest in the Third World, where there is also an extension of Christ's body. African theologian Mbiti, born in and raised in Kenya, and now director of the World Council of Churches' Ecumenical Institute near Geneva, has a doctorate in theology from Cambridge University and was formerly professor of religious studies at Makerere University College in Uganda.

Dr. Mbiti confronts and combats "white" Western theology. He wants to develop an African theology that reflects the contact with poor and outcast human beings, whose situation the people in the West scarcely understand; a theology that takes into account the tensions, the desires and plight of real people. Theology in Africa must be articulated from a position of a suppressed people which is enroute to liberation.

Mbiti predicts that the axis of Christendom will shift from the Northern to the Southern region of the world, — centres of the church's universality will no longer be Geneva, Rome, Athens, Paris, Berlin, London, and 475 Riverside Drive, New York, but Kinshasa, Buenos Aires, Addis Ababa and Manila. In Africa, the rapidly growing number of Christians may force the Roman Catholic Church to elect an African pope before the end of the century — and what if the church should move her headquarters to a new Vatican in Kampala?

In his quest for an African theology, Mbiti believes that he must begin with the thinking of African peoples about God. He sees "intriguing parallels between the Biblical record and African

religiosity." He believes that God must have been active among African peoples as he was among the Jewish people. Was God not present in other times and in such places as Mount Fuji and Mount Kenya, as well as Mount Sinai?

Mbiti says: "In one case the thinking and experience of the people produced a written record of God's dealings with the Jewish people in particular. In the other case no such written record exists. But God's dealings with the African people are recorded, nevertheless, in living form — oral communication, rituals, symbols, ceremonies, community faith."

He claims that the God of the Bible is none other than the God who is already known in the framework of traditional African religiosity. "Salvation history" must widen its outreach. The missionaries who brought the Gospel to Africa proclaimed the name of Jesus Christ. "But they used the name of the God," says Mbiti, "who was and is already known by African peoples — such as Mungu, Mulungu, Katinda, Ngai, Olodumare, Asis, Ruwa, Ruhanga, Jok, Modimo, Unkulunkulu and thousands more. These were not empty names. They were names of one and the same God, the creator of the world, father of our Lord Jesus Christ."

Can Mbiti claim that God was and is already known by African people in their traditional religiosity? Has God revealed Himself through African traditions? In his search to develop a truly indigenous African theology, Mbiti has fallen for the temptation to separate the Old and the New Testament, and the attempt to relate the Old Testament to Scriptures and traditions of other religions. But this cannot be done. Both the Old and the New Testament in their entirety should be taken into account. Theology must take the whole of Scripture and not just a part. The whole of the Bible must be at the very foundation of any Christian theology.

Mbiti's theology is not orthodox. He

doesn't recognize that all religiosity and religions must be obedient to the God of the Christian Scriptures. The line of the antithesis which runs through history is denied. Since Genesis 3:15, the unfolding of history, the struggle between the Kingdom of God and the kingdom of Satan can be witnessed. The Christian faith and revelation are exclusive; all non-Christian religions are inadequate. No one can ever find salvation in the religiosity of African traditions.

We must remember the historical character of the Christian faith. The New Testament is rooted in the Old. God chose the Israelites as a vehicle of His revelation. His redemptive acts took place in Jewish history. The New Testament makes no sense unless its own claims of inherent relationship with the Old Testament are taken seriously — and is understood as such.

We read today so often about feminist, black, African, Asian, liberation theologies. What happened to Biblical theology? We should affirm

that theology must be grounded in the inspired Scriptures alone. Theology is nothing more than the interpretation of what one observes in the totality of Scriptures. And the task of the theologian is to articulate the Gospel in terms of the given locale and context. Of course, theology should never be a mere intellectual exercise. If the Christian gospel is the answer, one must know what the real questions are. The task of an indigenous theology is to give honest answers — derived from Scriptures — to honest questions.

In Africa, as well as everywhere else, social needs, cultural conditions appear to mold theology more than Scriptures. How many are taking seriously Calvin's conviction that Christ has power to change and transform cultures and social orders? Mbiti, and all of us, do well to remember that Christ explained to the men on the way to Emmaus about Himself — "beginning with Moses and all the Prophets" (Luke 24:27).

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Subscriptions

\$17.50 for one year and \$32.00 for two years. Overseas by Airmail \$55.00. Surface mail \$25.00.

Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara St., St. Catharines, ON

Advertising

Display advertising deadline is Thursday 10 a.m. of the preceding week. Classified advertising deadline is Friday 10 a.m. for the next week's issue. See classified page for rates.

Canada Mail: Second Class Mail Registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

U.S. Mail: Calvinist Contact (USPS 518-090), published weekly except for the 8th and 29th of August and the last issue of December, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, N.Y. 14092. Postmaster: Send address changes to Calvinist Contact, P.O. Box 110, Lewiston, N.Y. 14092.

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New pipe organ for Emmanuel, Calgary



by H.W. Verveda

October 25th was a special day for the Emmanuel Christian Reformed Church of Calgary. The congregation together with many friends, dedicated a new pipe organ and a new Steinway grand piano in a special service and recital.

How will it sound? This crucial question was on the mind of all that came. Afterwards, many expressed their praise — to quote a reviewer in the local daily: "The organ is warm in tone, yet possessing both character and brilliance.

The tonal palate is clearly classical. It is well designed and visually a delight. It is eminently suitable for church services and still has sufficient resources to be useful as a recital instrument."

The event was the culmination of much planning and hard work on the part of many people. The organ was built by Adrian Koppejan of Chilliwack, B.C. He has, since 1953, been involved as an organ builder and obtained his training initially with his father and later also with firms in the Netherlands and Germany.

During the building of the organ, he demonstrated to be a master of his craft. Dr. Jacobus J. Kloppers, Associate Professor of Music at King's College, Edmonton, acted as consultant throughout all the stages of acquiring the new instrument. Dr. Kloppers was born in South Africa where he also taught for 10 years in musicology and organ tuition at the University of Orange Free State prior to coming to Canada in 1976. Martin Vander Meulen, a member of the congregation, built the support and beautiful wood finish. The organ committee, under the direction of Durk De Jong, also contributed much to the new musical resources in the church.

The brief dedication service in which Pastor James Joosse led the congregation, was followed by a demonstration recital given by Dr. Kloppers. The program which included works by Buxtehude, Mendelssohn and J.S. Bach, demonstrated the quality and range of the instrument. Several choral preludes were also performed including some composed by Dr. Kloppers. The latter were especially appreciated by the audience.

Interested in hearing this new organ? Then tune in to CBC-FM at 4:30 P.M. on January 18, 1981 when on the program "Organists in Recital" the instrument with Dr. Kloppers at the keyboard will be aired.

The dedication marked the second significant event this year for the Emmanuel congregation. Last March the new church building was completed. The church is located close to the Calgary Christian School and adjacent to the church property a home for senior citizens is presently under construction by the Shalem Society for Senior Citizens Care.



Music assembly to tour Holland next year

Choirs and brass of the Ontario Christian Music Assembly of Toronto and Bowmanville, under the direction of Leendert Kooij, will tour The Netherlands next summer as part of its 20th anniversary celebrations next year. The Assembly will perform in Bolsward, Kampen, Ede, Den Haag, Scheveningen and Rotterdam. The 120 voice choir will also engage in some radio, tele-

vision and recording work while touring Holland. Concerts will be accompanied by such leading Dutch organists as Klaas Jan Mulder, Sander van Marlon, and Willem Hendrik Zwart. Organist Andre Knevel of St. Catharines will accompany the Assembly. Shown here is the interior of the rebuilt St. Laurenskerk in Rotterdam where one of the concerts will be held.

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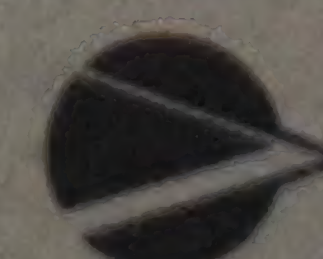
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Church Page

PASTORAL PONDERING

In appreciation for our musicians

Dear organist:

On some Saturday afternoon, not so long ago, I passed by a church. The doors were open and I could hear organ music. I paused for a moment to listen. The music was unfamiliar to me. I guess it was not very familiar to the organist either because a few times the music would break off, and the preceding part would be played again. It was a hot afternoon. Most people were enjoying the nice weather. The parks in the city were crowded, and barbecues were going full blast in many backyards. Yet that organist sat there in that warm church building preparing for the Sunday services.

It was then that I decided to write an open letter to organists at some future time. This morning I feel like making good on that promise.

Let me begin by apologizing for the fact that we in the church so often take you for granted. People tend to think of you as if you were part of the furniture, bought and paid for with no upkeep! Even the very name "organist" has a mechanical ring to it, as if you were a lifeless extension of the instrument you play so skillfully. Many churches do not print your name on the bulletin, leaving it unmentioned like the name of the producer of the furnace in the basement.

We do not think about the many years of study necessary to acquire the artistic skills involved. We do not think about the time you spend in preparation, and we certainly do not supply you with an abundance of music. I know that you often buy your own music. Sometimes when I tell people who plan to get married, that they must ask an organist to play at their wedding, they look at me in surprise. Perhaps they expected an organist to be permanently chained to the instrument, like a slave at the oars of a medieval galley; or maybe that the organ in the church was an instrument that played by itself like the old-time player pianos.

I suspect that next to me, you are the most criticized person in the church. But at least I get paid, and you don't. You play one wrong note, or one selection which people do not take to, and the post-service coffee-klatch discusses your failures in detail. Yet, when you play as is usually the case, so that our people experience the beauty of holiness, nobody will comment or even notice.

I want you to know that I and many others, deeply appreciate the time and effort you give so freely to the church.

Rev. Carl Tuyl,
First Chr. Ref. Church,
Toronto, ON

About the Huguenot cross

A lot of people own a Huguenot cross and many wear it as a necklace or a lapel pin. However, I doubt if everybody knows what this cross really portrays. It would not be right just to talk about this cross as jewellery.

The cross signifies that Jesus Christ, who died on the cross, is our only hope. It is an empty cross, pointing to the Lord who is risen. The eight points of the cross represent eight well-known Christian virtues. A Christian should: hate evil, show compassion, be prepared to suffer persecution, love what is just, sorrow about sin, joy in God, be faithful, and have a pure heart. Some explanations quote Galatians 5:22, where nine graces are mentioned as fruits of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

The crown around the cross must be seen as four lilies which portray the faithfulness of the Christian toward authority, the cross of Christ, and, some think especially, on their close relationship to Christ. The eight butts on the crown must be seen as the flames symbolizing the work of the Holy Spirit. The dove beneath the cross is the symbol of the Holy Spirit, promised to all who surrender to Jesus Christ. The Holy Spirit will open their mouths to give a joyful testimony, shaping their hearts to love. The Huguenot cross points to the riches Christians have and their tremendous calling.

Rev. J. VanHarmelen,
Hope Chr. Ref. Church,
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Catechism refresher courses



This Tuesday evening we will again start the new members class. What is that?

About three to four times a year we have a six to eight week series of 1-1½ hour classes to teach anyone interested about the church. We cover in rather rapid form what we believe and why. In the first session we discuss what it means to be committed to Christ and to be a member of the church. We hand out copies of the Heidelberg Catechism and urge each participant to work through the questions and answers thoroughly. This usually arouses a number of questions which we then discuss in the next sessions. In this way we work through the Heidelberg in about four solid sessions. This is followed with some general discussion pertaining to items that are of concern to the various members as well as a discussion about the Christian Reformed Church and how we are part of a denomination. We deal with the whole theme of stewardship of life and we usually spend another session in preparation for meeting the elders, with those who plan to make public profession of faith.

Who should come? Those who are considering making profession of faith. This includes a number of our catechism students in other classes (that's why the new member class follows church school on Tuesdays, it is not a substitute for it!).

The session is for those who want to learn more about the CRC and in particular about this congregation. This would include many of you who have already made profession of faith in another congregation but have come here in recent times. It is for members of the community who want to know more about the CRC. It is for members of the church who would like to do a review of the Catechism and the basics of the church.

Usually the church has a beautiful blend of people with a variety of backgrounds, experiences, ages and outlooks. That makes for diversity and for good involvement, as pastors we believe.

As pastors we love to teach the class. We believe God is blessing it. Therefore we share again with you the intent of the class so that you may knowledgeably encourage others to join it. Next session? Tuesday night at 8:00 p.m.

Rev. H. Wildeboer,
First Chr. Ref. Church,
Calgary, AB

The purpose of pledging



Every year the congregation is asked by the committee for contribution to prepare a pledge. This system has been in use for a good number of years. However, the number of people who pledge

PRESS PARADE

is on the decrease. The consistory would like to review briefly what it considers to be the purpose of pledging.

By submitting a pledge, we state the amount we intend to contribute during the coming year. It implies that the pledged amount has been prayerfully considered in light of our expected income.

A pledge is not an irrevocable promise. It is obvious when income ceases that a pledge perhaps cannot be kept. A reduction in income may be reason to change the pledged amount. But there may also be other temporary severe financial hardships. A decision then, not to meet the pledged amount should only be made after due and prayerful consideration. Conversely, if our income exceeds expectation, our contributions should exceed the pledged amount.

The act of pledging forces us to consider, once a year, our contributions to the Lord. It is so easy to slip from one year to the next without considering that the affairs of God's kingdom are impacted by inflation to the same degree as our household budgets. Our level of giving should keep pace.

Pledging simplifies the work of the committee for contributions. One of the functions of this committee consists of contacting us if we become delinquent in our giving. The question then arises when are we delinquent. A pledge is a convenient standard against which the committee can determine if and when a member should be contacted.

Frequently the question is heard: "But how much is expected?" If every contributor would give an average of 5 percent of his/her net income to the budget there would be enough to cover our expenses. The Lord decreed that his people of Israel were to give a tenth of their income as their offering to him. Many Christians have followed this rule of offering and testified of blessings received upon cheerful giving.

First Chr. Ref. Church,
Montreal, PQ

Consistorial concerns



With regard to attending the second service, it was decided to discuss the matter with the believers first during family visiting this year.

Consistory reviewed, discussed and approved the three forms for communion printed in the Acts of Synod 1978, and the Psalter Hymnal supplement. And in a letter to the Liturgical Committee of the denomination, stated that this consistory does not favour a "fixed" order of worship with printed responses in prayer, scripture readings and confessions on the part of the church and rather keep the con-

tent of worship rise afresh from the scriptures, and the reality of each week itself.

Much time was spent searching for ways to bring back various members who turn their back to the flock, and therefore also to their shepherd. Please pray for the wandering sheep. If you know any, invite them to come back and sit under God's redeeming Word with us.

Chr. Ref. Church,
Smithville, ON

Hope Centre update



Linda Plug has left for Ontario after almost one year of full-time volunteer service at Hope Centre. We thank her and God for the work she has been able to do, and we offer her off with our best wishes for the future. God has provided wonderfully in the ensuing need by sending us Shawn Sikkema from Grand Rapids, Michigan, to do a year of volunteer work at the Centre. Shawn and his wife, Diane (who will be teaching at Calvin Christian School) will be living at 138 Glenwood Crescent.

Having completed his first year of Seminary, Shawn will also be available for preaching in our churches. Welcome, Shawn and Diane. May God bless both of you in this year at Winnipeg.

Most of you know that Hope Centre plans to offer a daily program for the development of mentally handicapped adults. The program has four components: food, personal skills, community relations and recreation. We need the help of 24 volunteers to assist one or two mornings per week. To date, we still need 18 people who are willing to commit themselves.

If you are interested in helping us, we're interested in you, regardless of whether or not you've had previous experience.

Kildonan Chr. Ref. Church,
Winnipeg, MB

Church News

Christian Reformed

Called

—to Simcoe, ON, Rev. Lamert Siofstra of Chatham (First), ON.

—to Williamsburg, ON, Rev. John Zantigh of Dundas, ON.

—to Penticton, BC, Rev. Harry Vriend of Truro, NS.

Declined

—to Charlottetown, PE, Rev. Guy Corvers of Bowmanville, (Maranatha), ON.

—to Williamsburg, ON, Rev. Alvin Beukema of London, (Bethel), ON.

New address

Rev. Esler Stuart, 147 E. Central Ave., Zeeland, MI 49464, effective December 2.

Classis Huron

Classis Huron will meet on January 14 in the Guelph CRC, beginning at 9:30 a.m. All items and reports for the agenda are to be in the hands of the stated clerk by December 9.

Rev. B.B. Bakker,
stated clerk

Reformed Fellowship holds successful Reformation rallies

The Reformed Fellowship of Canada held two Reformation Day rallies on October 31. Rev. G. Martin, pastor of the Dunnville Christian Reformed Church, spoke in the Second Christian Reformed Church of Toronto, and enjoyed a warm reception and response to his message "The History of the Reformation and its meaning fortoday."

At the same time, Dr. R. Godfrey, professor of history at Westminster Seminary, spoke in Dunnville Christian Reformed Church on the same subject. His message referring to Psalm 118:17 was also much appreciated. Attendance was good at both meetings and those who did attend came away blessed, strengthened

and refreshed spiritually.

On Saturday, November 1, we held our Church History Conference in the Cambridge Christian Reformed Church and more than 50 people gathered for the day to listen to messages of God's care and providence for His church, through the pages of history.

Dr. Godfrey led us in the morning session and covered in broad outlines the church history from Luther through the Enlightenment of the early 1800's. The questions which were raised and answered indicated a lively interest. During the noon recess, while lunch was being prepared, many of us spontaneously gathered around the organ to sing God's praise.

The afternoon session had scheduled Dr. Louis Praamsma to lead us. Due to health problems, Dr. Praamsma was prevented from being there in person. His message covered church history from the early 1800's to the present and was read by a member of the convening committee. Again a number of questions were raised and answered. Dr. Godfrey, who had stayed for the afternoon session was kind enough to help us in our discussion. We are grateful to Dr. Godfrey and Dr. Praamsma for their fine contribution to make it a profitable day.

During the discussions we learned that Luther primarily addresses himself to the issues of his time (including

the errors in the Roman Catholic Church), and Calvin, who followed Luther by some 20 years (after the 'dust' had settled somewhat), formulated a balanced theology. See for instance his classic 'The Institutes of the Christian Religion.' Within some 200 years, however, the energy and enthusiasm of the Reformation had subsided and we entered the era of the 'Enlightenment.' The Lord was not content however, to forsake His church and through the Secession and Doleantie, He led us.

What of today? Having a Reformation strictly as a historical fact is not enough. Our churches must continually strive to be true to God's Word. We must continually reform. In

the words of the apostle Paul: "Be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is the good, and acceptable and perfect will of God." Both as individuals and as churches.

We adjourned in time so that those who had travelled some distance, (Toronto, Belleville, Fergus, St. Thomas as well as the area immediately surrounding Cambridge), could return home at their leisure. Many were the favourable and positive comments we received and we were encouraged. The Lord willing, another conference will be planned in the not too distant future.

H. Nymeyer,
St. Thomas, ON

RBC faculty available to speak

Reformed Bible College faculty members are available to speak on current issues. Each is a competent scholar in his field and can communicate effectively.

Topics available include Dr. J. Dudley Woodberry on "A Christian Response to Middle

East Crises," Rev. William Shell on "Communism and Christianity," and Associate Professor Burt Braunius on "Church Education — It's Different." Many speakers are available to lead discussions on missions, evangelism, and church life.

Complete information is available from the RBC Public Relations, 1869 Robinson Rd. S.E., Grand Rapids, MI 49506, phone (616) 458-0404. A fully-accredited college, RBC has been training workers in evangelism and education for church and mission since 1940.

Netherlands Reformed Churches and RES

NIJKERK (RES) — A committee of the Netherlands Reformed Churches (NGK) is recommending that the NGK should join the RES. They base this advice on the report of the two observers, Prof. Egbert Schuurman and Mr. A.P. de Boer, which the NGK had sent to the RES Nimes 1980 assembly.

In their report, Schuurman and de Boer take a critical look at the whole RES, and particu-

larly at the place of the Reformed Churches (GKN) in the RES. Though not altogether pleased with the RES' lenient treatment of the GKN (Wiersinga, Kuitert), they nevertheless are of the opinion that the RES takes its own creedal basis seriously.

In the judgment of the two reporters, the other member churches of the RES wish to be faithful to the authority of the Word of God. Unfortunately,

because of geographical distances and language barriers they are often ill-informed about what goes on in the GKN. A complicating factor is that over half of the RES member churches are Third World churches, and these churches generally have little concern for the theological and church governmental problems that agitate the Western churches.

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Small Talk

Lynn Miller

I like November.

Its earthy tones of brown and grey, the early dusk. The haze of moisture in the air and the glistening clumps of dirt in a freshly plowed field. I love to draw the curtains on a dark, stormy night and nestle myself on the couch with a book, reassured by the familiar sounds of our household at home. In fact, I'm one of those odd creatures who thrive on a Canadian winter.

Although I enjoy the beauty and charm of the summer, its long, lazy, hazy days are often not long and lazy enough for me, and just a bit too hazy. Its frantic pace of picnics, pool parties, wiener roasts and camping weekends leaves me with little energy for more mundane but pressing activities such as planting, weeding, reaping and preserving. Not to mention the even more mundane chores of washing windows, painting the garage and chasing

cobwebs in the basement.

Therefore I usually welcome the fall and happily anticipate winter. Life is more ordered then and there's a soothing rhythm to the days punctuated by predictable routines and recurrences. Perhaps this classifies me as dull, but so be it.

With Christmas at its core, winter is a circle of warmth and togetherness, widening to the summer again through the restless stirrings of March and April. It knows a variety of moods. It withdraws into a sombre mist or lashes out in a furious snow storm. It invigorates the soul with the crisp air of January while it carefully guards the promise of new life in the earth with a white, puffy comforter. It confidently sets to work to transform a drab world overnight into a thing of utter beauty. Yes, I do like winter.

Reflecting on all this one day, I thought about the winter of my life. Will I welcome it, too? I like to think it's only August for me and surely, the pace of my days would suggest this. Therefore, I must admit that I eye, if not the last month, then certainly October and November with a certain measure of desire. There should be more time then. Time to think, time to read, time to study the Bible. More time to pray.

Time which now, as in each summer, escapes me, should be more on my side when the fall of my life is ushered in. But how will the actual winter be? Will I be granted a long and cozy one? Or will it be dreary and cold? Will I have to draw the curtains night after night on an empty house? Will I know the sombre mist of loneliness? Will I expose myself to the icy winds of bitterness and self-pity? God forbid!

When the shadows of my life become

longer, will I be wiser? Gentler? Will my mind be clear as a day in January?

Will I be shut in or able to meet the many challenges that winter may yet hold? Och, what questions! I don't even know whether I'll reach my life's December. But just as I am prepared for each winter on the calendar, I may look forward to that final season of my life with confidence. I'll never be alone. I will be well looked after by my Father and I will know that the accumulated sins of a scarlet lifetime will be as white as snow.

And once I will wake up on the morning of a day which will never give way to another one, nor will it grow into weeks or months. And I will spend it, unhurried, savouring each glorious moment, as I praise my Maker who created me for eternity.

Lynn Miller



PASTORAL COUNSELING

By Rev. Ralph Heynen

Breaking our dependencies

A mother expressed her feelings when her youngest child marched down the street to start school. He seemed rather brave, he talked big about going to school and he walked rather tall. But mother sat down and cried. This was a different experience. When the other children went off to school she still had her youngest one with her. He was still at home and she was not alone. A special bond develops between a mother and her youngest child. And between the father and the youngest child, too, if there is a close relationship. Mother is home so much with this child; she spends so much time with him. They are companions, they share, they talk, they go out together. Now she's alone. Her husband is at work and the other children are in school and she feels empty. After all, here she is — in the house all by herself.

There are various ways in which people handle this situation. A number of mothers look forward to the time when the youngest goes off to school because then she can take a job outside the home and she can add to the family income. This is something most homes can stand under the present circumstances, particularly when children are at that stage in life.

This may not be a bad idea because it gives her something to do, something that's worthwhile, something that helps to get over her feeling of emptiness. Other mothers join groups. Some have their coffee kletztes in the morning and in the afternoon they go to various meetings. Some join clubs, bowling teams, health spas. Others go back to school; possibly they didn't finish their college courses or they want to take up

some other courses or develop some skill to help them for the rest of their lives. It may not be so important to graduate from college but they want to find something that fills that empty void in the home.

There is an age in the life of the child when he feels that mother and father are the last word of authority on any subject. If you listen to a discussion between youngsters you will hear: My dad says . . . He knows all about that . . . Or: My mother told me . . . ! It makes little difference if the other's father happens to be an authority on a given subject; he still feels that he can quote his parents, and his parents know best! It gives him a sense of security at a time in life when he's not too secure within himself. He can depend on his parents before he is strong himself. Shakespeare once wrote: For to children, parents like to fully acknowledge because it is such a difficult thing.

It's extremely important to be truthful with our children. To answer their questions honestly, and if we don't know the answers, to be able to say: "I don't know." In order to make a child feel secure we don't necessarily have to have all the answers to all the questions. But we must be willing to admit that we don't. At a certain age a child will seek advice and counsel. He is willing to ask his dad: How must I go about this? How can I improve my pitching arm? How can I improve my football game? Or a girl will ask her mother: Do you like my hair better this way or that way?

When a child is eight or nine, he feels quite comfortable with his parents, but when he gets older, he lingers between

two worlds — the world of childhood and the world of adulthood, and he gets the feeling that he must learn to be independent! Yet, on the other hand, he is still dependent on his parents for many things.

He must begin to make his own choices. Some parents enjoy making all the decisions for their children and they tend to hold on to them as long as they can. They want to tell them what to wear and what to do and where to go. Some parents would like to choose mates for their children, too, if they could. Fortunately, most children rebel against this. Sometimes parents insist that a child take up a certain vocation and for that very reason he will go against his parents and do something different.

The mates that you would choose for your children may not be the one they will choose as they want to make their own choices. Some will admit that they want to make their own mistakes. The process of emancipation must be carried on wisely. It takes place gradually. But children gain other authority figures — a friend, a coach or a teacher — and they gradually shift their feelings from their parents to other people.

There are a number of people who become dependent upon others. A lot of people become dependent upon their pastors; they ask a lot of questions; they need advice on many subjects. Many ministers are willing to do this. Or people may go to a therapist and the therapist tells them what to do and what not to do. This isn't a wholesome situation. A good pastor, a good therapist will help a person to gain a greater sense of independence. He'll break the bond of dependency that is between the

parent and the child. Or between the therapist and the person. Actually, when we lean upon another human being — father or mother, husband or wife, counselor or pastor — we're leaning on a very frail reed. We should not remain dependent on some other person — we have to gain a sense of self-confidence so that we become interdependent. We can depend on certain people for certain things, but other people can in turn depend on us. And so we gain interdependency.

While depending on another human being is like leaning on a frail reed, depending on God is like standing upon the rock. We can reach out into life and face it because we are secure in God. This is the kind of self-confidence we need. Self-confidence that grows out of a healthy dependence upon a living God.

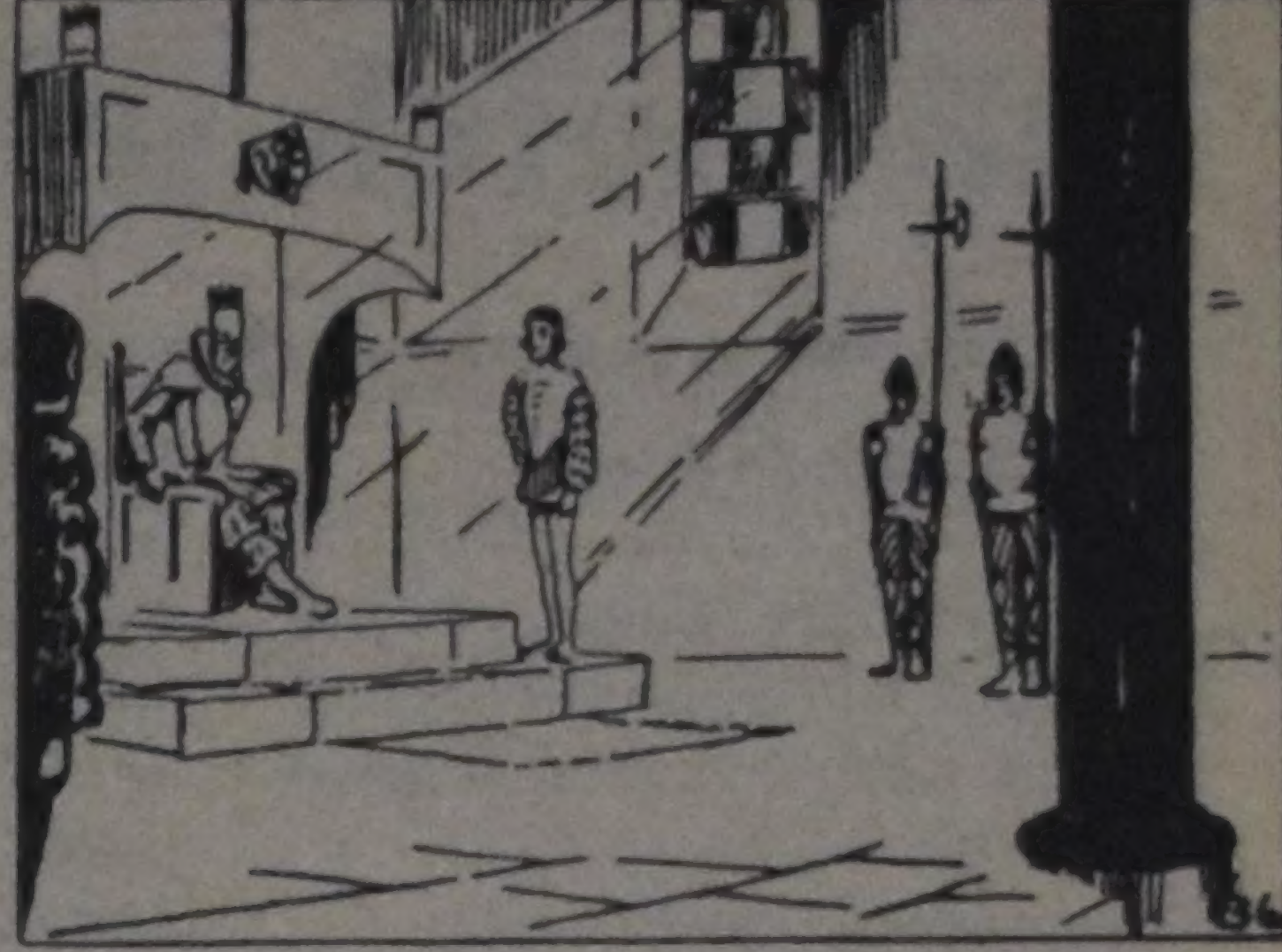
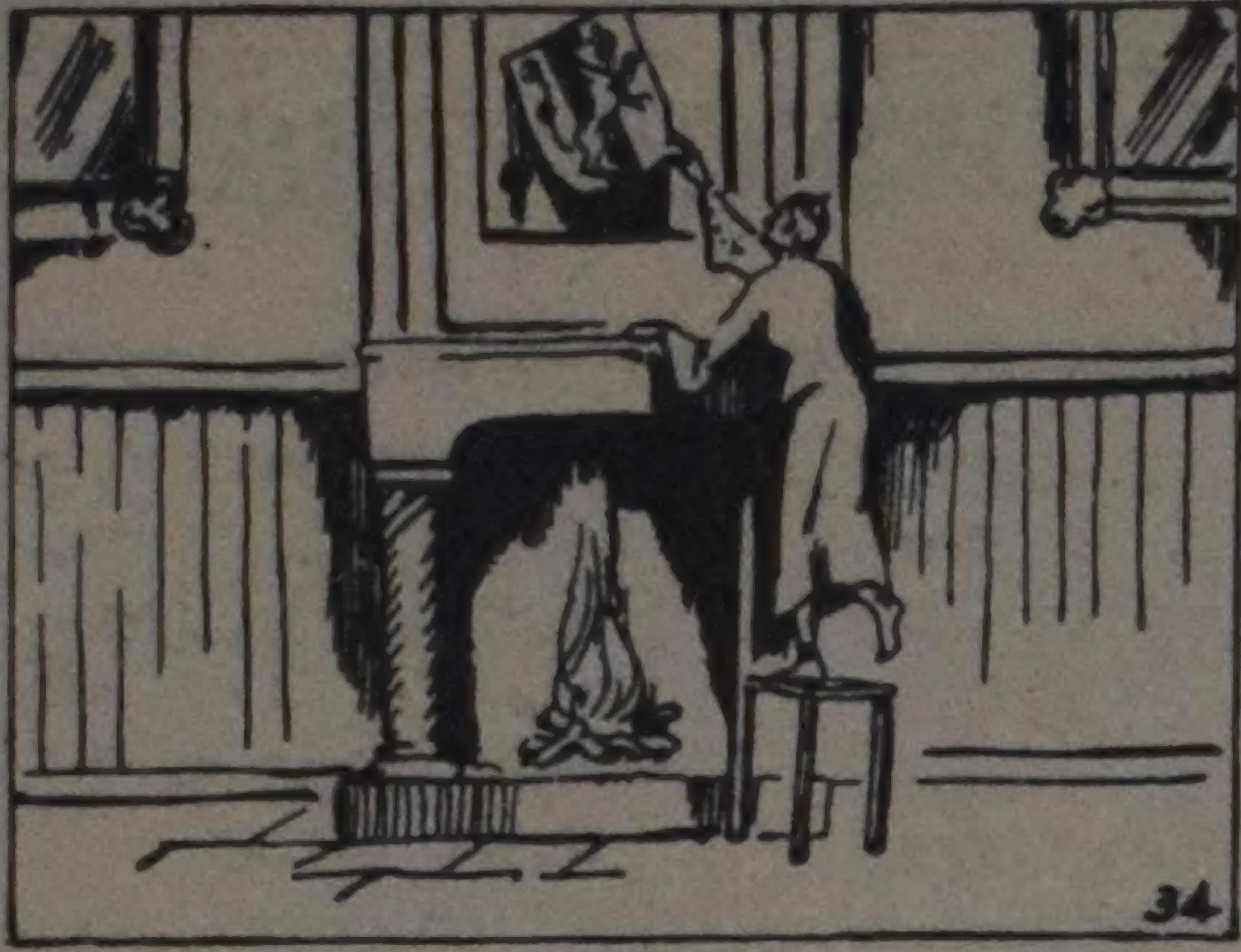
I know there are mothers going through various stages at present, with their children away at school. It's important that we face this squarely and that we break these ties between ourselves and our children. We must gradually let them go.

THOUGHT FOR THE WEEK:

Considerations of the questions of life brings one to the profound acknowledgement that there was only one man who knew what life really was, who really lived, who placed Himself beyond illusion, who never bowed to sin, but who rose victoriously over life and even death itself. This man is Jesus Christ, the Son of God. Whenever we have questions in life we can pray: Lord, teach us how to live!

The Adventures of the Jolly Baker

by W.G. Vandehulst



33. The footsteps in the hall? They were the cooks coming to bring the two prisoners a delicious meal. The cooks bowed respectfully when they came in, and they bowed respectfully when they left, but they didn't say a word.

When Baker Bumble kept trying to tell the cooks that he wasn't a doctor, one of them felt sorry for him. Hastily he pointed over his shoulder and just as hastily held his finger to his lips, as if to say, "The gold cap is standing out in the hall, and we're not allowed to talk."

Bumble understood. Sadly he hung his head. What a strange, frightening world this was!

34. Mr. and Mrs. Bumble were both sitting at the table. However, neither knew what the other was doing. Mrs. Bumble picked at her food. All those delicious dishes! But she wasn't hungry; she was too upset.

But Baker Bumble, tasting the fine food, grew hungrier with every bite. He ate so much that it made him dozey. Rolling onto the beautiful bed, he closed his eyes and went to sleep.

After shouting, "Henry . . . Henry!" more than ten times without getting an answer, Mrs. Bumble also crawled under the blankets. But then suddenly over the fireplace she saw the King's coat-of-arms — hanging crooked. She couldn't sleep staring at the crooked thing.

Finally she climbed on a chair and straightened it. Tomorrow morning she'd hang it crooked again, as it was supposed to be.

35. The King was sitting on his throne. The golden sunlight of the autumn morning shone cheerfully through the tall windows. But then the King saw that the sunlight colored one of his feet red and the other green. This made him even crankier than he already was.

He had slept poorly. Last night a cat had been screeching in the garden. This morning a bird had been singing noisily at his window. And at breakfast a huge fly had flown right into his royal nose.

And now — one red and one green foot. Everything seemed out to tease him. One of the courtiers saw it. Quickly he moved so that his back blocked the sunlight streaming through the window. Now one half of his back was red and the other green. But that didn't matter. The King's feet were safe.

36. Another courtier approached the throne and bowed deeply. He looked at the King as if to say, "Listen, your Majesty, I'm going to tell you a story that will lift you out of your bad mood."

He said, "Your Majesty, good news! A miracle healer has arrived at the palace. He's supposed to be very clever. Perhaps his magic arts can cure your bad humor."

"What doctor? What bad humor?" snapped the King. "I've seen so many doctors. They're all fakes and cheaters. If his remedies don't work, I'll have his ears notched with red hot shears!"

The courtier stepped back. He thought, "I didn't make a very good impression. Too bad."



37. The King's beard jutted forward angrily. His mouth was clamped in a hard line, and he glared from under lowered brows. A bad sign. The courtier shuddered and thought, "The storm will break any minute."

But suddenly the pointed beard sagged. The King asked, "Are there other people in the city who have bad humors?"

"Oh, yes, your Majesty, yes!" said the courtiers.

"I know a shoemaker who hates to work, and he hurls every shoe across the room before he fixes it."

"And I know a woman who likes to bake bread. She hates cats and is afraid of them. Whenever she kneads dough, she pretends she's choking cats, and then she squeezes very hard."

38. "And I know a man who —"

"And I —"

"Enough, enough!" cried the King. "Listen. Tomorrow morning I want seven bad-humored persons brought to me here. And this miracle doctor will fix seven pills or potions or powders. I want to see him make those seven people happy and cheerful and good with his miracle medicine first. Only then will I try it. But if they don't help . . ." And the King's beard again curled forward.

"Yes, yes, your Majesty," said the courtiers. "We'll find seven bad-humored people."

39. Then another courtier approached the throne. He thought, "Will my story make the King happy? I hope so."

He said, "Your Majesty, I bring you very good news. A raisin bun baker has arrived at the castle in a donkey cart. He says he's the most famous raisin bun baker in the whole world and that no one can make raisin buns as delicious as he can."

"Raisin bun baker?" repeated the King in surprise, and a glimmer of joy came into his eyes. "So Baker Bumble has arrived?"

He lowered his head as if to think. He scowled as he remembered the large pine cone that had once stuck in his royal mouth.

40. But then he also remembered the little prince that had said to him, "I love the raisin bun baker; wouldn't you like to be a raisin bun baker?" Ha-ha-ha! That had been a happy day. He'd never met a more lovable child than the little prince, the child of his southern neighbor.

The King smiled to himself. The courtiers stared in amazement. They hadn't seen a smile on his face for days. And now suddenly —

"Excellent!" said the King. "Let Baker Bumble work his magic. I'd love to taste one of his raisin buns again. Take good care of the man; I've promised him a triple crowned chef's hat. And don't forget: it must always be set at an angle, like my coat-of-arms."

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TRADITIONAL FAMILY BAKING

The church sees pastoral role for prison chaplain

by John de Vries, Jr.

Rev. de Vries is pastor of the Fruitland Christian Reformed Church and a former prison chaplain.

After the spokesman for the Canadian Penitentiary Service made public the decision to cut back on chaplaincy services and positions, the office of the Solicitor General was flooded with over 1,000 letters of concern. This unprecedented outcry of indignation moved the government to reconsider its decision.

A task force, including representation from the interfaith committee and the acting Chaplain general, Rev. Paul Crosby, was headed by Mr. J.T. Lowery and was commissioned to consult, solicit submissions, and submit their report and recommendations to D.R. Yeomans, the Commissioner of the Correctional Services of Canada (CSC). The matters to be investigated were the following: What type of ministry does the CSC require? What is the role of the chaplaincy? What organization is necessary; type and pattern?

Standards of training required?

The Christian Reformed Chaplaincy Committee met with members of the Committee of Penal Reform (a committee of the Council of Christian Reformed Churches in Canada), Chaplain Rev. W. Dykstra and Rev. D. Janzen, coordinator of Chaplaincy Services in Ontario, in order to formulate their submission to the task force.

In writing from the Reformed perspective, the authors of the submission described the chaplain's ministry as multi-dimensional with implications

for the total person, not only conversion, but also for a ministry to the whole prison community. The Word is central to all else the chaplain is called to do — counsel, family and community contact, teaching, worship services, volunteer liaison with churches, and assist in the reintegration of the released inmate into the community.

The fact that the chaplain's ministry is "loaded with inherent tensions" is recognized. Nevertheless, the prophetic presentation of the Gospel must confront men

with choices. The chaplain must work along side of other staff but realize that his role is other than that of psychologist or counselor. The chaplain's task as proclaimer of the Good News is to extend that ministry wherever reconciliation is needed within the prison walls and between families and inmates.

Accountability

The task force proposes that the chaplain be borrowed from his denomination for a six year term — the length of an average parish ministry. Upon review this could be renewable if everyone so desires. This proposal does get at two current problems: chaplains putting in time without accountability and the problem of other chaplains leaving CSC prior to completing between five to ten years. However, structurally speaking, it does not yet appear that in the task force report the chaplain will be an employee somehow distinct from the other departments and staff. It is suggested that the chaplain report to the director or senior management but no mention is made of a pastoral department.

The task force recommendations on standards and upgrading of chaplaincy merit our full support. It was also discovered from the task force's discussion with several penitentiary directors that more, not less, chaplains would be desired. A more proportionate distribution of Catholic and Protestant chaplains according to inmate population makeup was suggested. For the inmates it is more important that someone cares than what denomination he represents. A chaplain is not there to convert residents to his type of religion, but he is to be the presence of Jesus Christ, notes the report.

However, the task force report fails to discuss, as was so well documented by the submission from the Committee on Liberty and Justice, the injustices in our society that feed our prison system. These injustices re-inforce the polarity, defiance, and antagonistic atmosphere already in prisons.

If the recommendations of the task force are implemented, the accountability and training of the chaplains will be improved. The task force helps to clarify matters that were not spelled out. However, the prophetic dimension of the chaplain's ministry is overlooked. Structurally, the chaplain will still be in an unclear and lonely position. Can a director untrained in Scripture and ministry be the authority under which the chaplain ministers? A "borrowed" chaplain has no means by which he is accountable to his church. The task force has moved in the right direction but more organizational changes need to be suggested and implemented.



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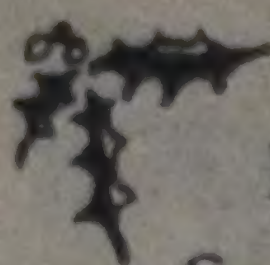
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Government has a role to play in education, OAAIS told

by Janice Courey

Mrs. Courey is principal of Lakeview Montessori School in Belle River, ON.

The 1980 annual conference of the Ontario Alliance of Alternative and Independent Schools (OAAIS), was a veritable cornucopia of ideas — sometimes referred to as ammunition by those of us who are trying to awaken the government and the general public to the plight of independent schools supporters. Although Tuesday's meetings and workshops were not particularly well attended, Monday evening many people were on hand to hear Dr. Paul Marshall speak. At this time we were introduced to some influential supporters, such as, John Sweeney, (Lib. Education Critic), Ted Bounsall, (NDP MPP for Windsor West), Tim Rutledge, (Toronto Board of Education) and Dean Arthur Kruger (Dean of Arts).

Dr. Marshall made many good points in his address "Should government be in education?" He brought out many paradoxes and ironies that the government has created through their policies. The first was created by the way the government defines public school. Independent schools are public in that any

student may attend, therefore that cannot be the stumbling block that prevents them from being called public. The only real way that they are not public is that they do not receive public funds. The paradox then is, "Independent schools are not funded by the government, and therefore the government refuses to fund independent schools because they are not publicly funded!"

Another display of "non-logic" in government was written about by Coons, who felt that the issue is in who controls education. He said that either parents are intelligent enough to choose their child's education, or they are not, and the choice must be made by professionals. At the present time, the government assumes that only those who can afford to pay tuition, are intelligent enough to make choices for their child's education. Therefore poor people are not intelligent enough to make that choice.

Dr. Marshall also had many other interesting tid-bits for us such as:

— In 1977, Canada failed to sign the UNESCO contract on fairness in Education.

— In 1978, a poll showed only one-third of Canadians were satisfied with their schools.

— Supreme Court of Canada ruled obligation to support alternate schools.

— Second Vatican Council declared that the public power must see that the public subsidies are paid out in such a way that parents are free to choose the education they wish for their children.

As a summation to his address, Dr. Marshall concluded that government does have a role in education as a protector of parental and children's rights. It would be a supervisory, not controlling role, much like its role in enforcing libel laws in newspapers, but not curtailing freedom of the press. Its role should be to maintain freedom and choice in education.

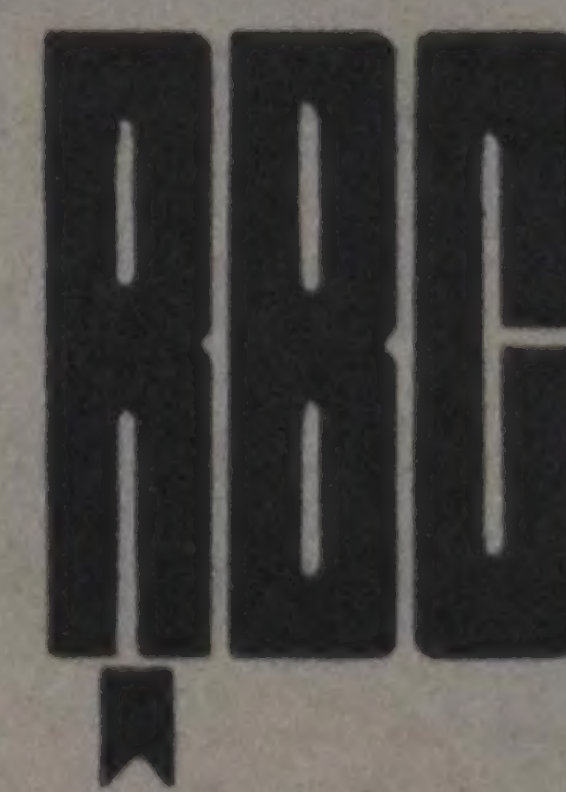
Lyle McBurney capsulized OAAIS progress and accomplishments of the year. These included setting up a network of "regional coordinators" to supervise and aid schools in their various OAAIS related projects. Other projects were, more frequent publications from OAAIS, the CNE booth, the CNE tabloid and a publication to families. Another accomplishment was that an OAAIS supporter was appointed to "The Green Commission," a study on secondary school education.

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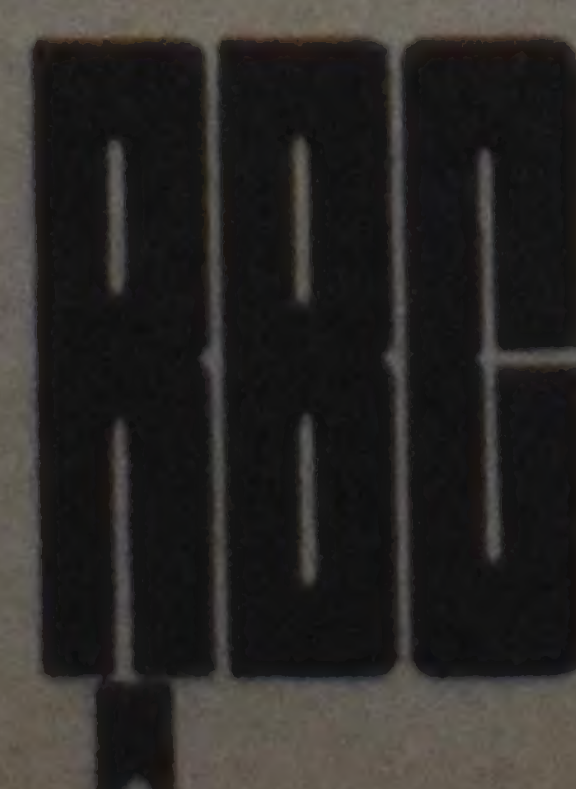
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by Bill Van Dyke
Music, Film Critic

Movie

If you saw "Kramer vs Kramer" this past summer, you saw one of the best recent films to deal with family situations. You saw Dustin Hoffman and Meryl Streep give convincing performances as an emotionally-torn young couple forced through a traumatic court appearance in order to settle the legal custody of their child. It was a very sensitive, honest treatment of a serious and relevant topic. But "Kramer vs Kramer" dealt with a family which was already irreconcilably broken. It would have been

nice to see one that dealt a bit more with how a family stays together.

Robert Redford has granted the wish. His new film, (his directorial debut), is called "Ordinary People" and that's who it's about: "I wanted people to see it and think... 'that's about to happen to me.' In terms of viewer response, he has succeeded very well.

"Ordinary People" is the story of the Jarretts, an upper-middle-class family living in the affluent town of Forest Lawn, Illinois. They have just suffered two catastrophes: Buck, their oldest boy, has drowned in a tragic boating accident. Then Conrad, plagued by guilt over his accidental role in Buck's drowning, has attempted to take his own life. The movie begins with Conrad back at home from the hospital and still suffering from depression and anxiety.

We meet his parents. Beth is an outwardly correct, respectable, nice lady who has found her niche in life in the superficial culture of comfortable suburbia. Calvin likes to hang loose a bit more than his wife, though he is not uncomfortable in their surroundings.

He shows more emotion than his wife, and fusses more over Conrad. Our first impression of the family is: strong, resourceful mother; blundering, upsetting Dad; and

unstable, emotionally high-strung son. Tension arises in the family because of Conrad's emotional problems. Mother appears in control because she is outwardly so correct. When Conrad lacks desire for his breakfast, she throws it out. Father objects and tries to pressure his son into eating.

What happens during the film however, is not what we expect. We begin to see flaws in Beth's behaviour towards both Calvin and Conrad. And we begin to see that Calvin, though clumsy and inarticulate at times, really cares for his son a great deal, and that his concern does have a beneficial effect on the boy. Beth begins to see the growing rapport between father and son as a threat to her self-control, and to the superficial gloss of cleanliness and orderliness to their lives. When Calvin tells a friend that Conrad is seeing an analyst, Beth is furious.

The most affecting development in the film concerns Calvin's growing realization that the real source of tensions that are tearing the family apart is not Conrad, but Beth. Beth is determined to maintain a careful distance between her own orderly, self-controlled life and Conrad's emotionalism and instability. Conrad feels the distance and interprets it to mean that she is incapable of forgiving him for his suicide attempt. Calvin sees the barriers between mother and son but every attempt he makes to break them down increases Beth's defensiveness and adds to the tension between husband and wife.

Conrad, on the other hand, is willing to make the effort. He tries to show affection for his mother but she draws back, which only adds to his anxieties.

As you watch the film it would be hard to be unaffected by the growth in compassion in Calvin. His bluntness and clumsiness begin to disappear as he himself learns how to care, how to involve himself with his son, and how to try to help bring the psychological healing he is badly in need of. We see Conrad learning from his analyst how to help himself overcome his guilt feelings, to trust in himself. With the confidence he gains, both from his analyst and his father, we see him begin to forge a positive relationship with a girl, played by Elizabeth McGovern.

The crisis within the family finally develops when Calvin and Conrad begin to insist that Beth participate in an open discussion of what has been happening to the family. Calvin has realized that the real breakthrough needed in order to bring healing to his family is for each member to confront each other openly and honestly. But Beth, who seems determined to keep her real feelings to herself, rejects Calvin's idea because it would

mean to her that something was really wrong, and that they were not the normal, all-American average family she thinks they are, or should be. The conclusion is seemingly negative, but there is an underlying optimism and hope for this family. Beth does make her own breakthrough.

It is a credit to director Redford that every character in this film is utterly believable. Furthermore, he has resisted the temptation to make any character all good or all bad.

Judd Hirsch also does a very creditable act as the psychiatrist. Redford has avoided the usual clichés of psychiatry and has given us a portrait of a man really concerned about his patients, and yet is not a superficial "Marcus Welby" ideal. Hirsch's honest appearance works very well contrasted with the boy's youthfulness.

Mary Tyler Moore, as Beth, gives a performance I frankly did not believe she had in her. In the first scenes we may recognize the T.V. star, but by the end of the movie we recognize a completely distinct characterization. It is a role which demands understatement and subtlety and Moore proves more than a match for the task.

As Conrad, Timothy Hutton, under excellent direction, gives another fine performance. Every mannerism and gesture seems fine-tuned for the role.

Finally, as Calvin, Donald Sutherland gives the best performance by a male actor I have seen in years. (Peter Sellers in "Being There" is a close second). After playing many strange and exotic roles in his recent movies, he has become the most ordinary of middle-class fathers with incredibly affecting style and grace.

His character emerges as tremendously heroic and courageous in the small, necessary ways that make up good family life. He is the most likeable and admirable character imaginable by the end of the movie because he has earned our affection through his growth in understanding.

Robert Redford, (who produced and starred in "All the President's Men"), has made an unusually successful debut as director. He has drawn the best from his actors and, though the pace and lighting are weak at times, he has crafted a marvelously sensitive film that is both thoroughly entertaining and informative. If you go to see just one film in 1980, see "Ordinary People."

Editor's Note: In advertisements for "Ordinary People" which appear in local newspapers, the Ontario Censor Board has issued a warning that this movie may contain language which is offensive to some viewers. Mr. Van Dyk failed to mention this fact in his review. The story line seems good but the language is bad.

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seats. At the opening of the church, pastor-founder of the congregation, Dr. Robert Schuller, was able to announce that the total cost for the construction, 18 million dollars, had been received in cash gifts or pledges. The church, an architectural masterpiece, was designed by architect Philip Johnson.

Recently Dr. Schuller, a graduate of Hope College and Western Seminary in Holland, Michigan, briefly returned to Western Michigan where he was well received by his colleagues in the RCA. Dr. Schuller has often been under fire in his denomination for his type of preaching. Schuller, who clearly favours his ties

with the Reformed Church, openly admits: "I believe in the Bible, but if people want Bible preaching they can get it elsewhere." He has also been much criticized for erecting this lavish Crystal Cathedral. At the dedication of the new church, Dr. Arie Brouwer, RCA General Secretary, brought greetings from the de-

nomination and said in reference to Schuller's phenomenal success: "This ministry has marked a turning point in our denomination. The founding of the Garden Grove Church in 1955 marks the effective beginning of the Church Growth program in the Reformed Church in America."

Children's communion legalized

LUNTEREN (RES) — In 1978, the synod of the Reformed Churches in The Netherlands (GKN) decided that under certain circumstances, children may participate in the celebration of the Lord's Supper. In the two years the decision has been in effect, children's communion has become family communion.

This year's synod had to evaluate the 1978 decision. Many objections had come in. Many of the objectors felt that the 1978 synod

had acted too hastily. This year's synod agreed that the 1978 decision was indeed in conflict with the Church Order. However, with the exception of one delegate, synod was also of the opinion that family communion could not be undone in churches that have introduced it. Synod decided to make a brief addition to the Church Order to the effect that under certain circumstances, the rule of public profession of faith for admission to the Lord's Supper may be waived.

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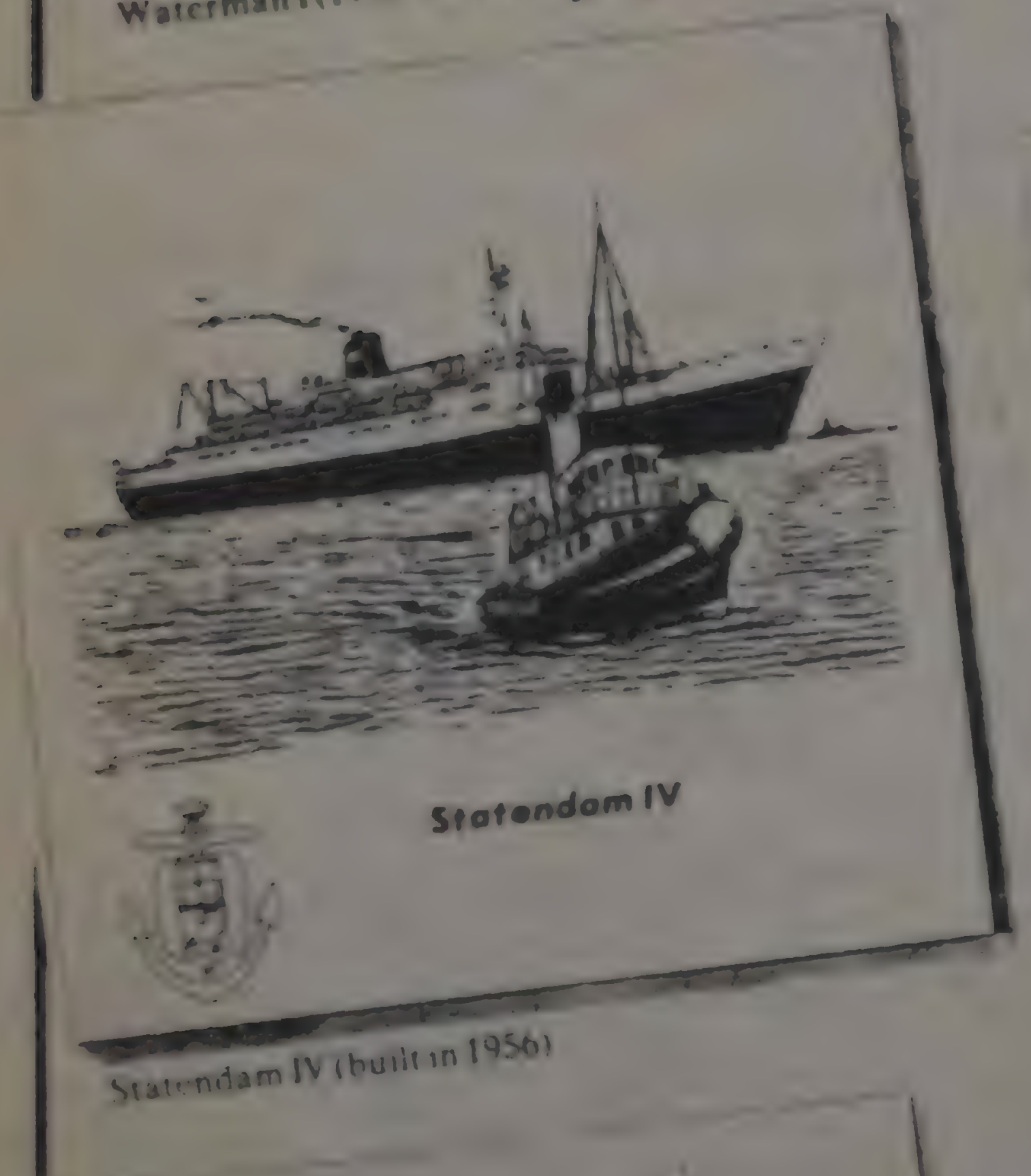
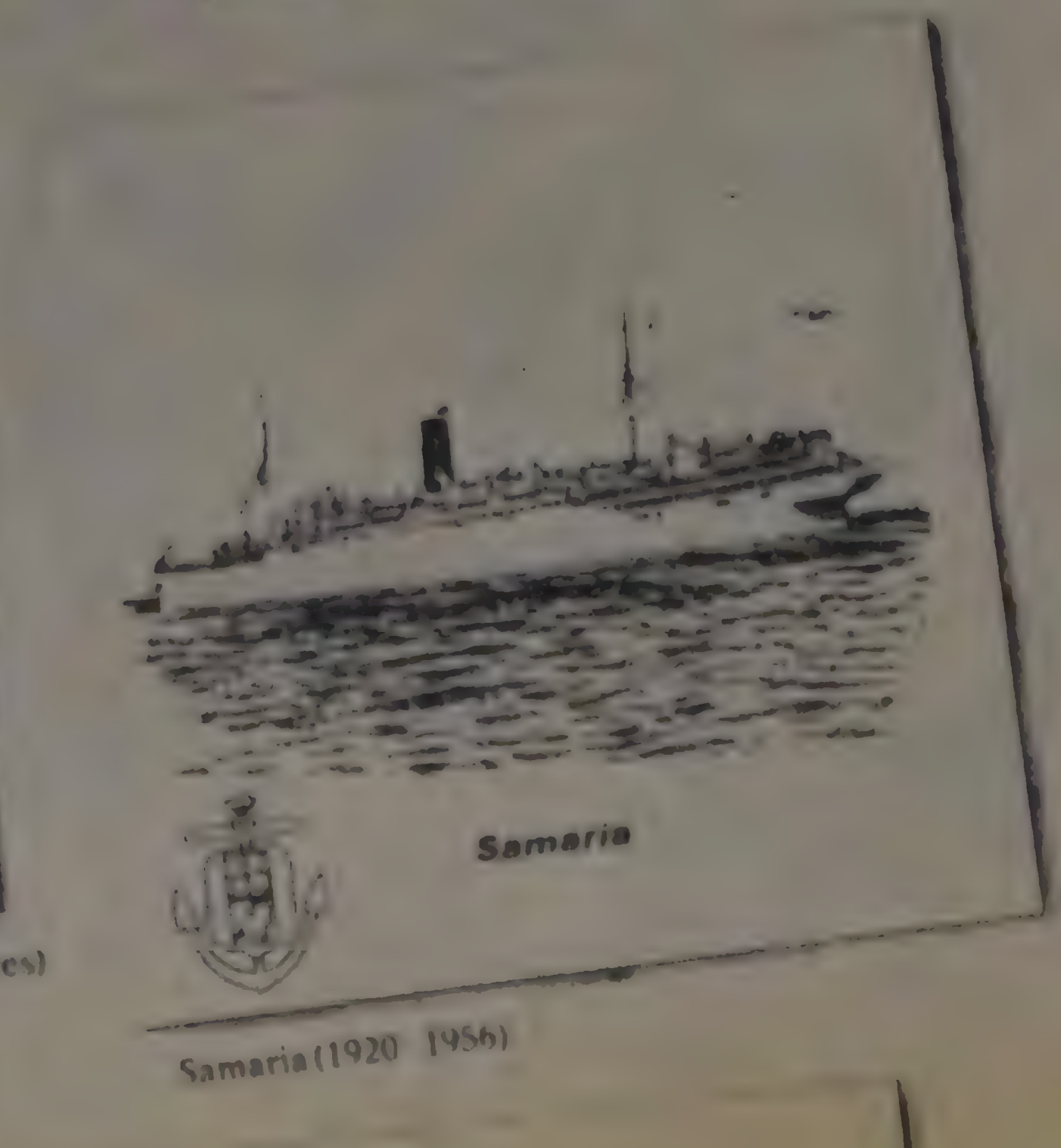
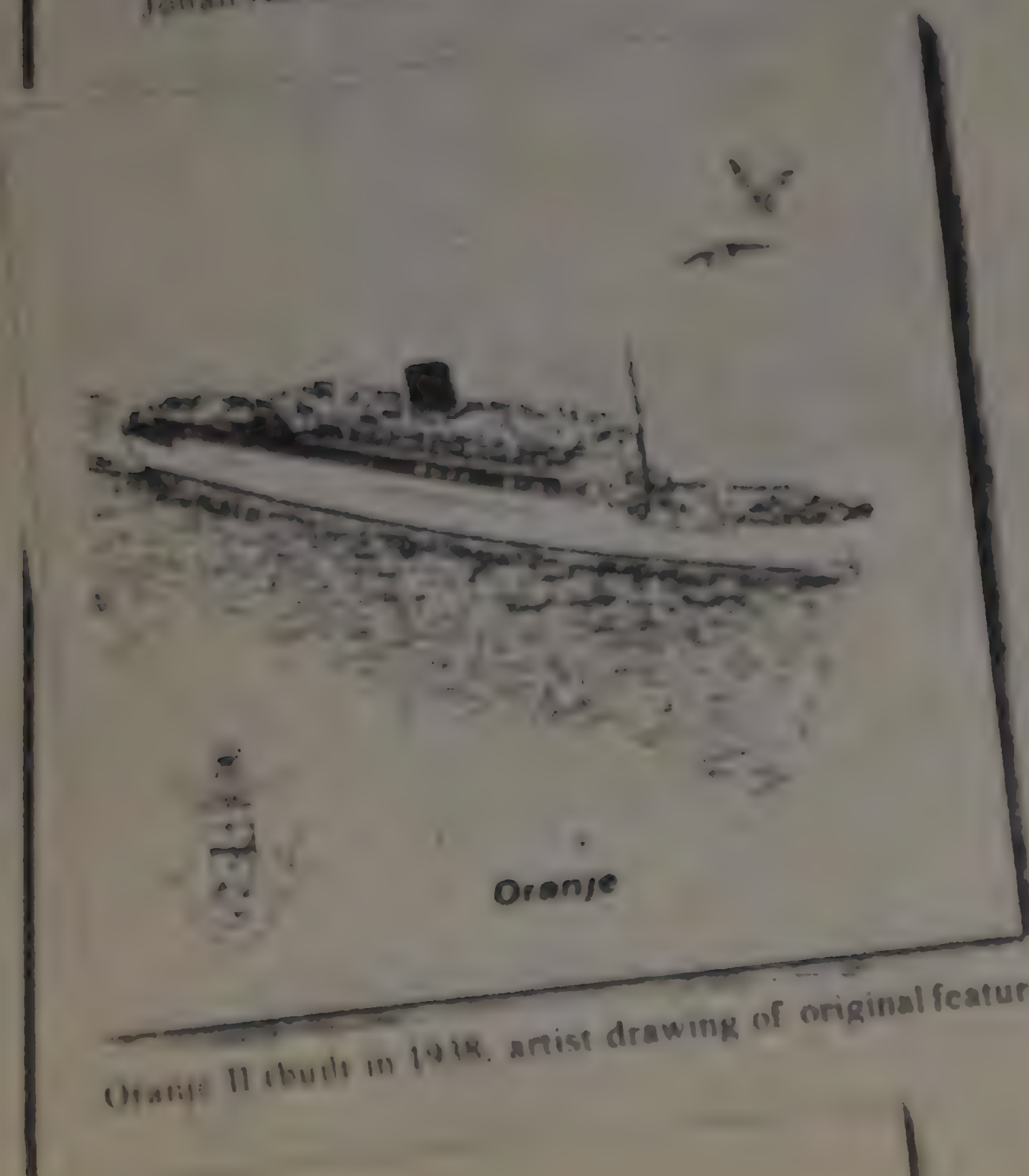
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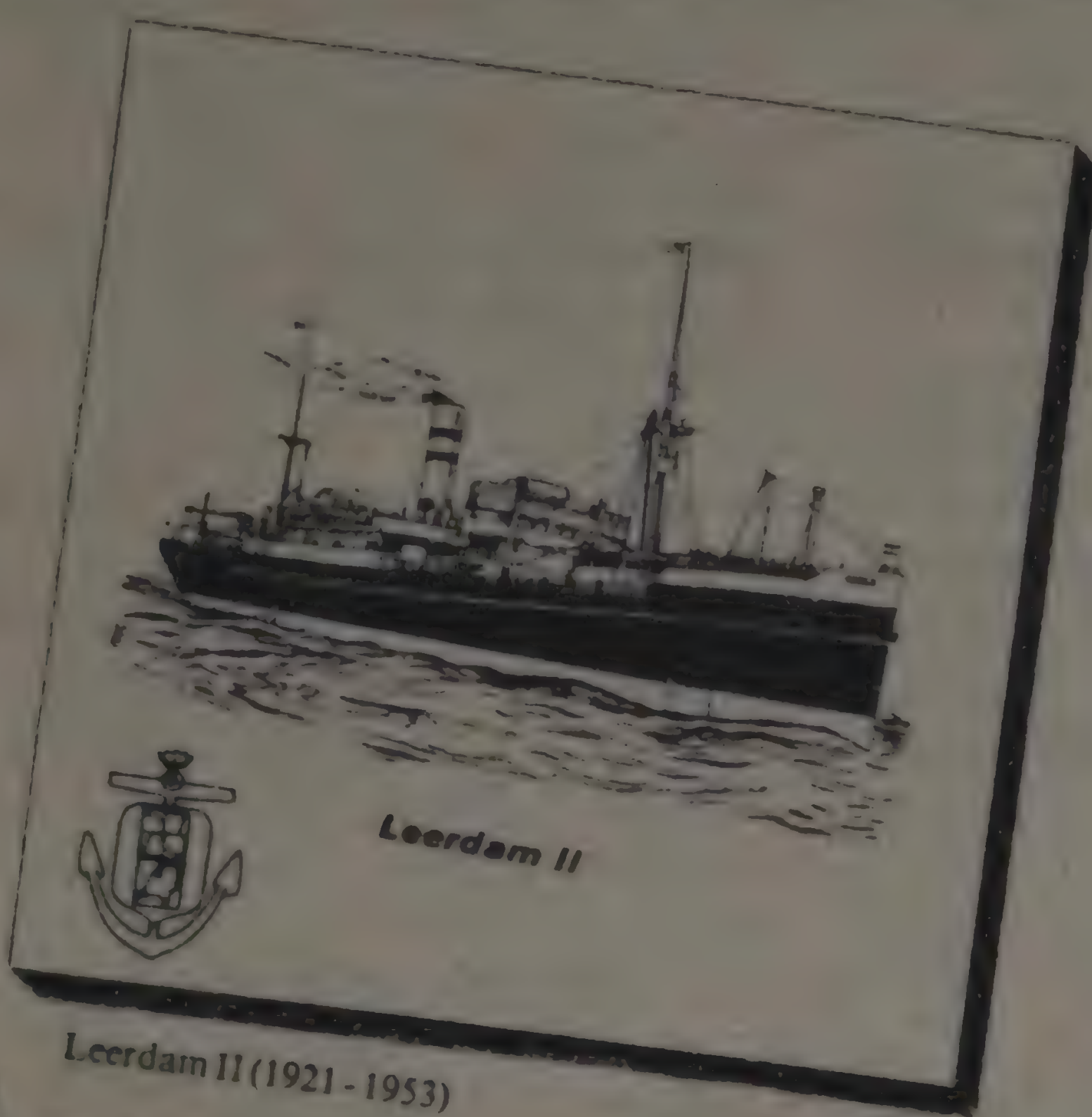
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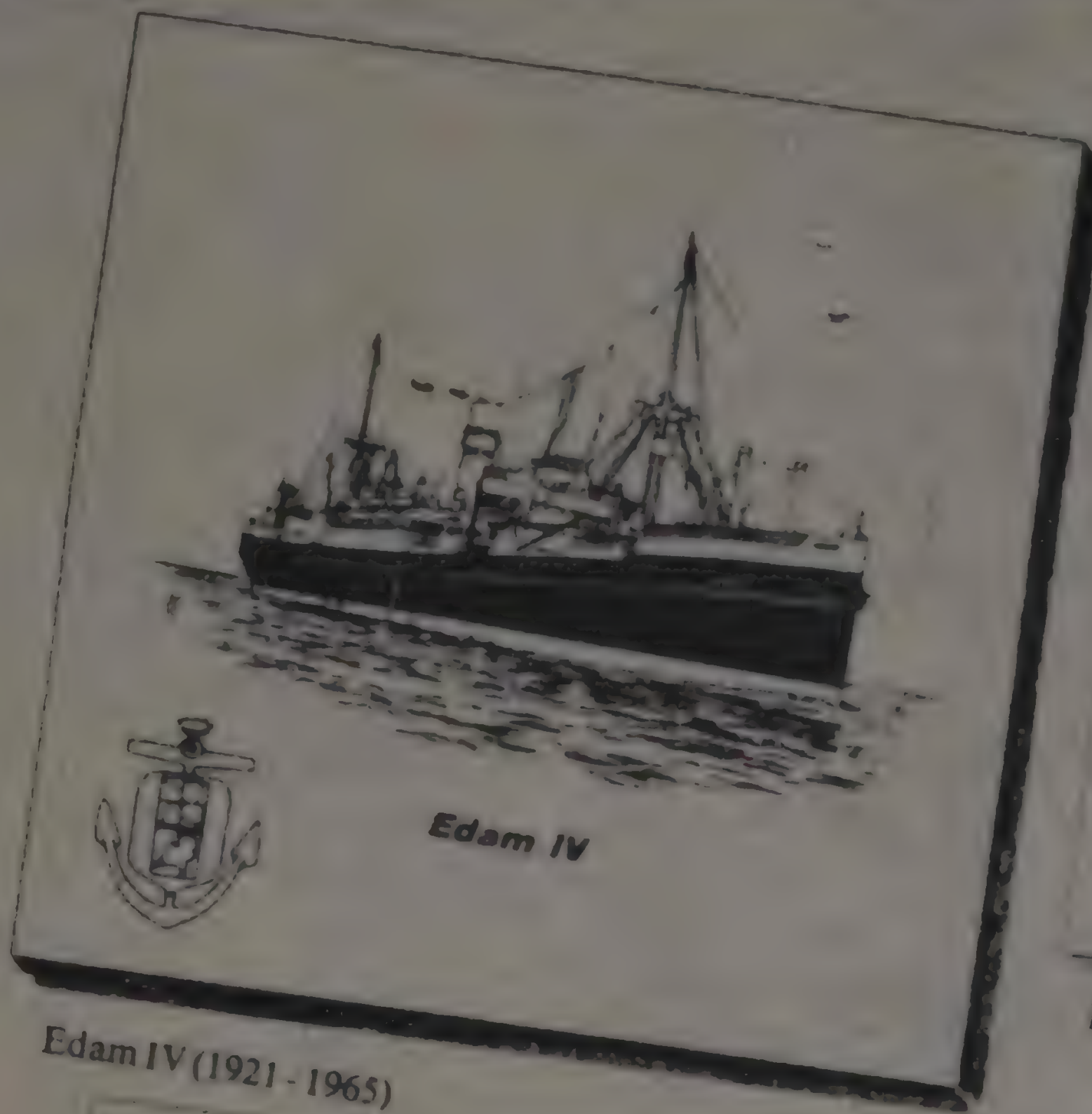
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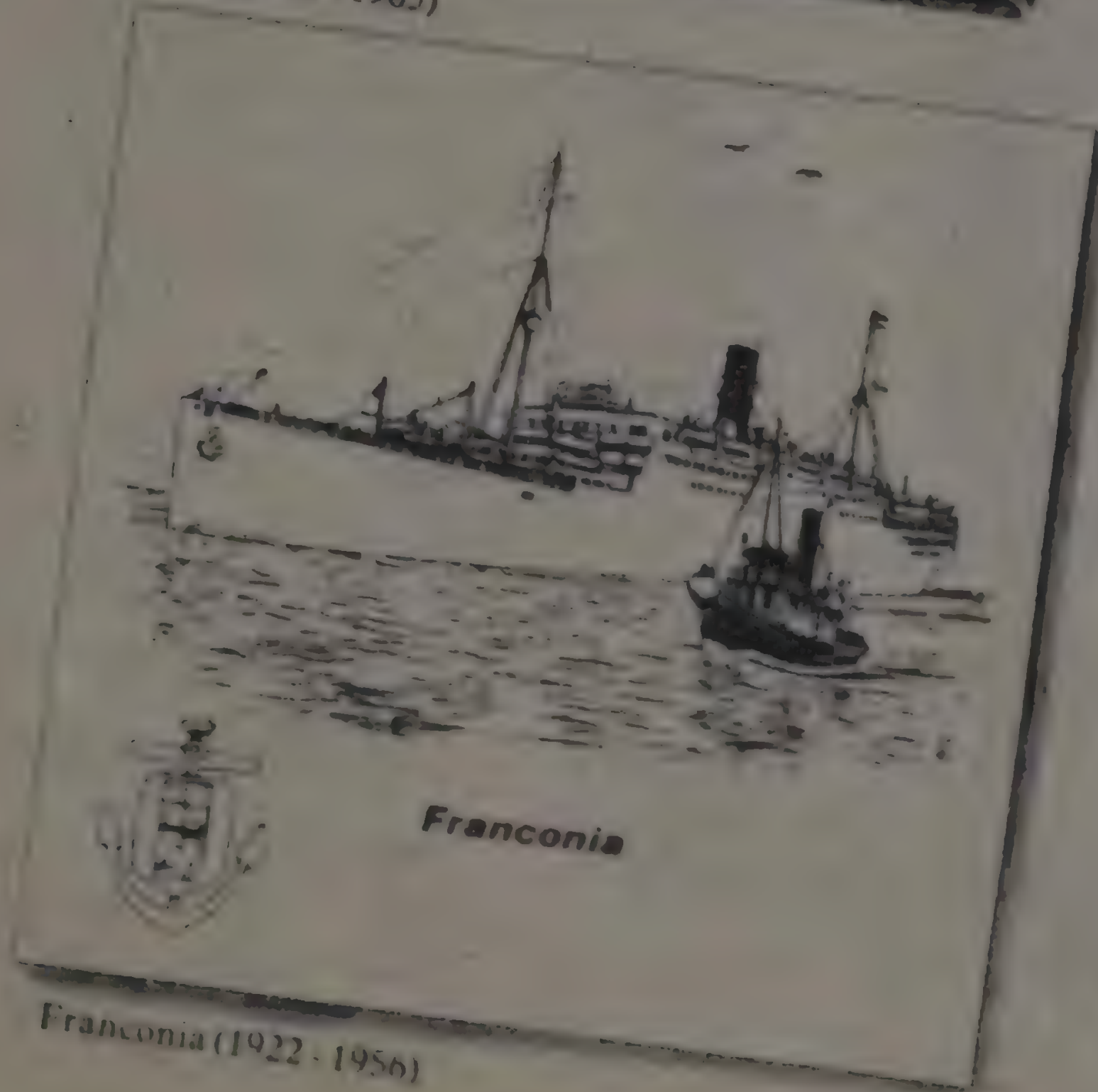
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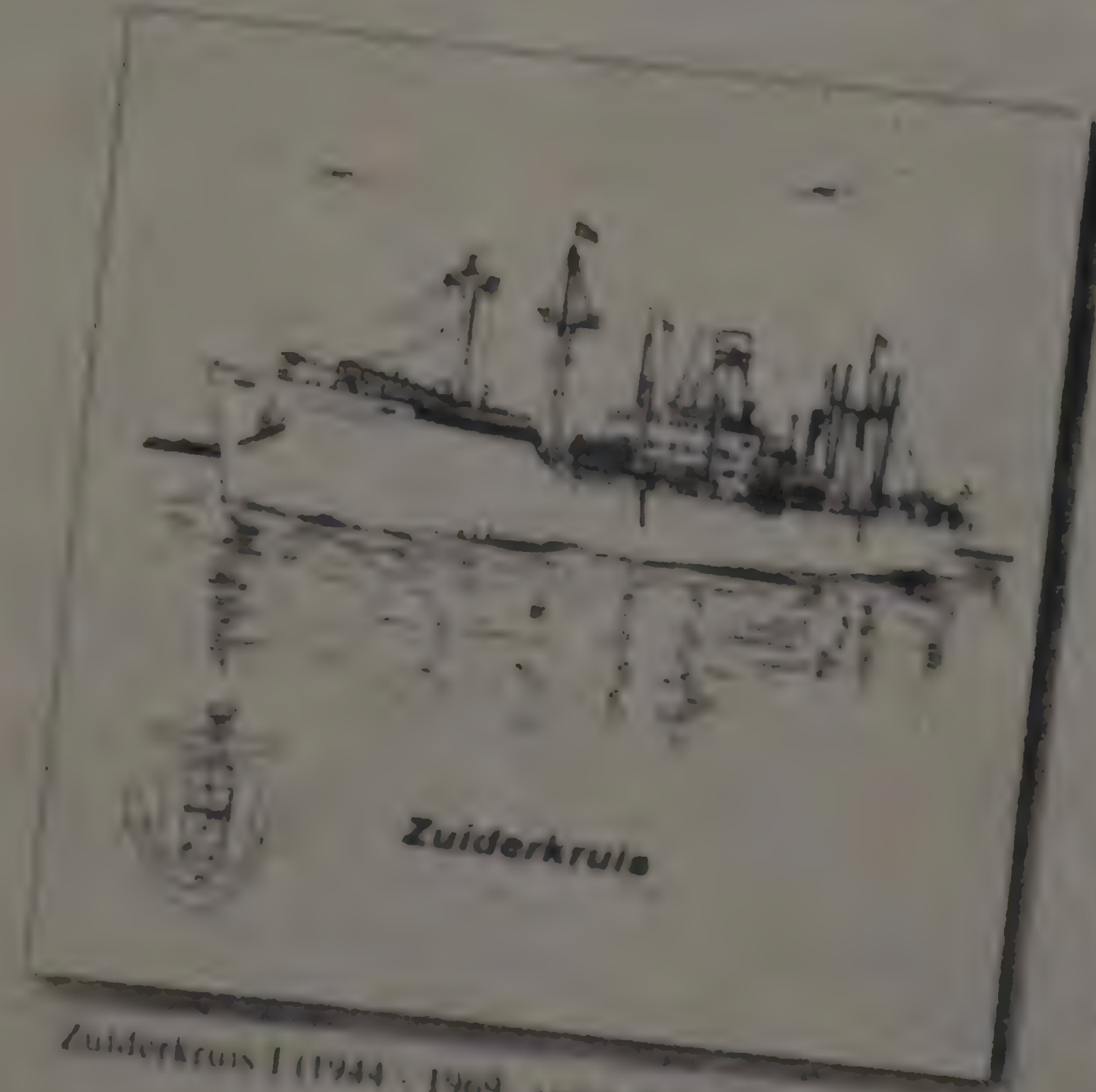
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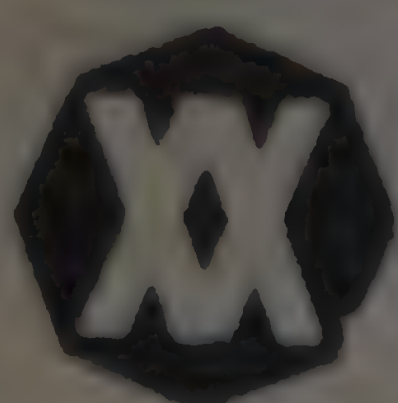
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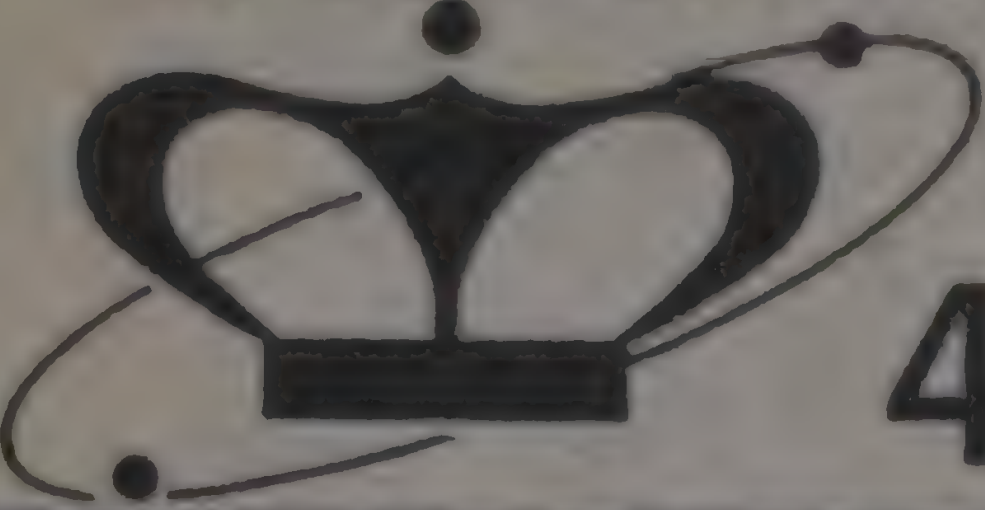
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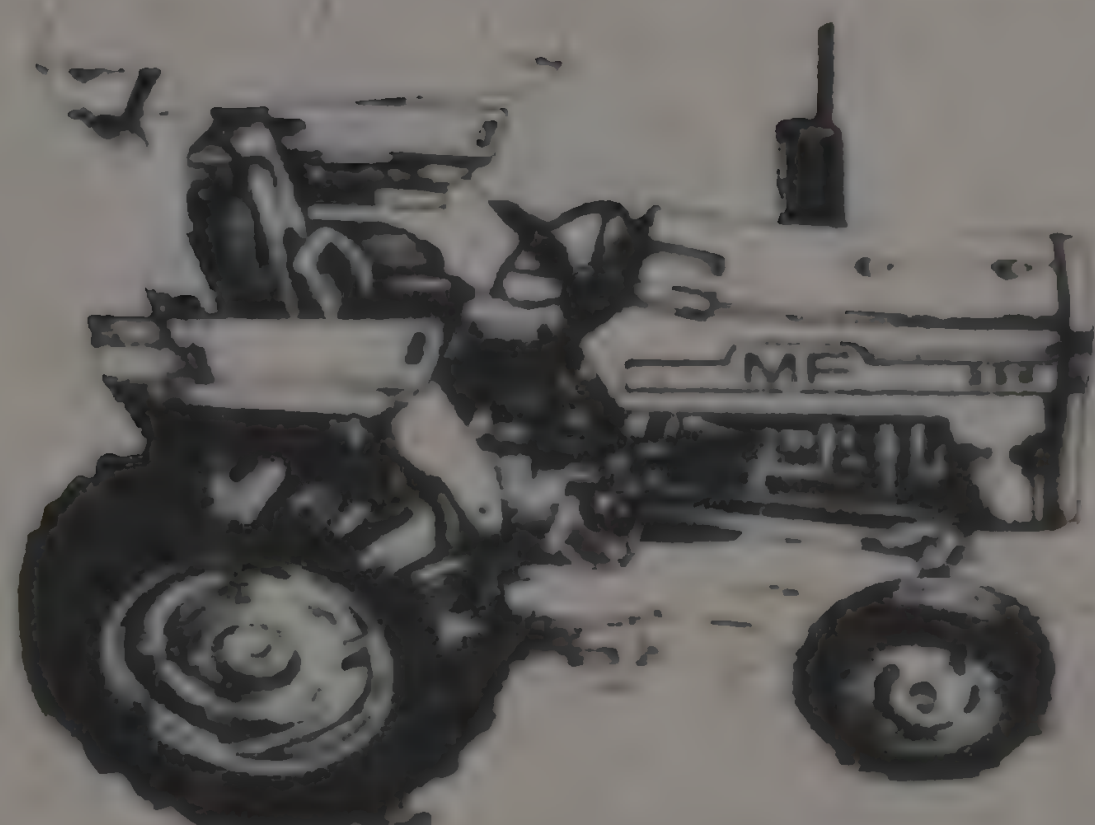


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Western principals gather to hear Fennema

by George Koopmans

Mr. Koopmans is principal of Bulkley Valley Christian High School in Smithers, B.C.

Over thirty Christian school principals from Alberta and British Columbia met for a two-day conference at Ness Lake Bible Camp near Prince George, B.C., on September 25 and 26. The conference was jointly sponsored by the Christian Principals' Association of B.C. and Alberta.

Ness Lake Bible Camp is on the north-east shore of Ness Lake, twenty-two miles north-west of Prince George. The natural camp setting, with its beautiful lake, evergreens, birch trees in fall colours and contoured landscape, contributed to make the conference an unforgettable experience, especially for those new to the fall beauty of Northern British Columbia.

The excellent building facilities, with capacity for handling over 100 campers at one time, could easily accommodate the group of principals and wives. In addition to motel-style cottages and ten cabins with ten bunks each, there was also a new kitchen and dining room with seating for 200 people. A gym of 6,000 square feet was available for recreation. The lake provided many of the principals with a renewed experience in canoeing as outdoor recreation.

Association president, Harland Navis of Shannon Heights Christian School of Langley, B.C., ably kept the conference moving on schedule. The sound of the gong, made of a large headsaw and hit with a sizeable bolt, was persuasive in calling conferees to meals and meetings.

After the opening devotions on Thursday morning by Mr. Navis, we heard our conference speaker, Dr. Jack Fennema, headmaster of Bellevue Christian School, Bellevue, Washington. His main address was on "Motivation and learning — A biblical viewpoint."

Dr. Fennema indicated four dimensions in the learning process. There is the transcendent dimension of relating all that we do to the Lord. Students must ask for the presence of the Holy Spirit in their lives to give them insight

to understand the truth, commitment to accept the truth, and power to do the truth. The familial dimension includes the various influences from the home. The pedagogical dimension relates to all that the school contributes to the learning process. And, finally, the personal dimension refers to what the student himself brings to his educational setting. In this last dimension the self-concept of the student is positively developed through the acceptance of a biblically correct view of self. For problems in motivation we must have a biblically correct method to overcome them.

Interdenominational schools

On Thursday evening, Dr. Fennema spoke on "Developing interdenominational Christian schools." This meeting was open to the supporting members of Cedars Christian School in Prince George and a number of them attended. Dr. Fennema used the metaphor of Isaiah 54:2 to outline a number of concerns when schools begin an outreach into the evangelical community to increase enrolment. Some of these were: What is your motivation? Know your biases. Gain a better understanding of the broader Christian community. Have set standards and procedures for enrolment and voting membership. Deal with such possible stumbling blocks as smoking, unacceptable language, and erroneous views of covenant theology.

The lecture demonstrated Dr. Fennema's keen perception of our Canadian Christian school communities, gained through his years as executive director of the Ontario Alliance of Christian Schools.

Dr. Fennema also conducted separate workshops for elementary and secondary levels on "The mental and moral development in children." Reportedly, he spoke at least once for every meal he ate during the time of the two-day conference. On Friday morning he led a sectional for the principals' spouses who had come along to attend the conference. In this sectional he counseled principals' wives on how to recognize and understand their husbands' attitudes toward their work and how to help them with it.

Other sectionals of the conference were conducted by three knowledgeable educators of the Catholic and Public School systems in Prince George. Sister Mary Brown presented "Values through children's literature" for grades 1-7. Mr. W. Thielman, coordinator for curriculum development in the Prince George school district spoke on "providing curriculum expansion for gifted, talented, and creative children," at elementary and secondary levels. Mr. D. Friesen had a workshop on "Counselling students at the secondary level."

In addition to these, John Vanderhoek, principal of the East Edmonton Christian School, and Harro Van Brummelen, education coordinator for the Society of Christian Schools in B.C., presented sectionals on "The principal's task in staff relations" and "The principal's task in staff supervision" respectively. This last sectional included a role play teacher-principal situation.

Both the B.C. and Alberta principals' associations met for separate business meetings. During the closing of the conference, the B.C. principals were invited to the next joint conference by their Alberta colleagues to be held in 1982 in Alberta.

How does one catch the spirit of a conference? It was present in the opening and closing devotions of the conference; in the fellowship at mealtimes and coffee breaks; in the congenial, bantering remarks that accompany the getting together of friends. It was found in the boyish yell of a principal jumping off the platform to make a 50 metre swing on a rope well out over the lake. It was in the gliding of a canoe over a still lake reflecting the evening sun with two principals sharing thoughts before the supper gong. It was also in the hymn sing around the campfire after the evening lecture.

Two days of sharing common concerns ended Friday afternoon when the principals left Ness Lake to return home. Participants could look back on a successful conference dealing with exciting aspects of Christian education.

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Hoe preekte Calvin een Kerstpreek (II)

Calvin beklimt de preekstoel in Geneve met een kerstpreek. Zijn tekst is, we lezen het al: Lukas 2:18. Als hij gaat preken over deze tekst stoot hij onmiddellijk door tot het hart van het evangelie door te zeggen „dat de Zoon van God zich heeft willen vernietigen om ons op te voeren tot de glorie van het koninkrijk der hemelen. Hij is mens geworden, opdat wij medegenoten zouden worden met de engelen van het paradijs.” Calvin betoogt dat Lukas twee zo gelezen moet worden met het oog op het doel en het resultaat van de geboorte van de Here Jezus Christus.

Calvin spreekt over het gebod van keizer Augustus onder stadhouder Cyrenius. Jozef werd zo gedwongen naar Bethlehem te gaan, daar zou naar de profetie van Micha de Verlosser geboren worden. Jozef en Maria hebben er uit zichzelf blijkbaar niet over gedacht om naar Bethlehem te gaan. En zo zou voor zover het aan hen lag deze profetie te niet zijn gegaan en wij hadden geen getuigenis gehad, dat Jezus Christus de Zaligmaker der wereld was; maar zij zijn er als met geweld toe gebracht. God heeft de leiding. Hij volvoert Zijn raad op een wondervolle manier, zodat wij nu Zijn grote wijsheid kunnen verheerlijken. Wij moeten Hem grootmaken!

Als Augustus geweten had dat Christus in de stad van David zou geboren worden dan zou hij nooit hebben meegewerkt aan de vervulling van zo'n profetie. Tegen alles in, wat men kon verwachten, neemt God Jozef en Maria als blinden bij de hand. Hij leidt hen onder grote moeilijkheden naar Bethlehem, waar zij vrijwillig nooit gekomen waren. Maar zo moeten zij de raad en het besluit Gods uitvoeren, dat Hij door Zijn profeet reeds bekend gemaakt had. Wanneer God op zo'n manier werkt, moeten wij dan niet te meer bekrachtigd worden om in vreze onze Here Jezus Christus aan te nemen en met zulk een gehoorzaamheid als wij schuldig zijn, wetend dat Hij waarlijk reeds van zijn geboorte af het merktaken gedragen heeft, waarvan we al lezen bij de profeet? Daar mogen we nog wel eens over nadenken.

Als we lezen dat de Christus, de Koning uit Davids huis, geboren wordt in een stal, dan strijdt dat tegen ons gevoel. Wij zouden ons niet verwaardigen de Zoon van God als onze Souvereine Koning aan te nemen, want waar leek het op? Hij was opgesloten in een stal. Wij behoren echter Gods raad te aanbidden, dat Hij zijn Zoon zo diep wilde vernederen. En met welk doel? Al onze armoede en ellende wilde Hij op Zich nemen om ons daarvan te ontheffen en ons deelgenoot te maken van al Zijn goederen. Alle levens gemakken werden Hem ontnomen opdat wij verrijkt zouden worden met de geestelijke goederen, waarvan

de volkomenheid in Hem ligt. Als u dat verstaat, dan dient dat om u te meer in het geloof aan het evangelie te bevestigen. Het moet ons voeren tot onze Here Jezus Christus, opdat wij niet zouden aarzelen Hem aan te nemen als onze Verlosser.

Calvin gaat er dan verder op in dat Jozef en Maria wel koningskinderen waren, maar aan lager wal. Hij wijst er echter op dat het Rijsje voortkomt uit een afgehouwen tronk. En dit rijsje, Jezus Christus, deelt in hun situatie. Hij was zelfs onderworpen aan de regering der Romeinen opdat Hij ons van de Godevijandige heerschappij zou bevrijden. Want vanwaar komt die vrijheid om losgemaakt te worden uit de banden der zonden en uit de dienstbaarheid van satan en van de dood? Het is, omdat de Zoon van God zo vernederd is, dat zelfs de ongelovigen over Hem geheerst hebben en evenzo over zijn ouders. Onze Here Jezus Christus moest zich dus vernederen tot die diepte, dat Hij onze staat van dienstbaarheid aannam om ons te bevrijden, tot koningen te maken, en tot erfgenamen van het hemels Koninkrijk. Ziet hier dan wat wij wel hebben te onthouden!, zegt Calvin.

Calvin ziet echter nog meer in zijn tekst. De Here Jezus geboren in een stal. Er was nergens plaats voor Hem. Waarom niet iets beters? waarom geen mooiere plaats? Dat is er niet voor de Here Jezus. Ons geloof in Hem moet daarom strijden tegen zulke vragen, die een verkeerd begere openbaren. Het geloof kan dat doen als we er eens goed opletten wie we zelf zijn. Calvin zegt dan: Alzo dan, waar we zien, dat wij verdienen weggedaan te worden van de wereld en uit de orde van Gods schepselen, bedenken wij dan, dat hierom onze Here Jezus Christus in een stal neergelegd is. Als er een ergenis is dat wij ons zouden afkeren van Christus, door het geloof kunnen wij deze ergenis overwinnen; ze moet worden teruggedrongen.

Calvin schildert voor zijn gemeente heel duidelijk dat God in Lukas twee de boodschap van de geboren Koning niet brengt naar de tempel en de priesters, die er toch naar de mens bekeken de meeste rechten op hebben, maar naar de herders, arme, onwetende lieden en van geen betekenis in de wereld, afgescheiden van het gezelschap der mensen. Daarin zien we weer dat God alle hoogte heeft willen vernietigen, opdat de mensen zich niet meer aanmatigen zouden te roemen noch in zichzelf noch in wat rondom hen is, opdat zij niet verder een welgevallen in het schepsel zouden hebben om daarop hun vertrouwen te stellen. Wij behoren naast de herders te gaan staan. Met hen komen we ootmoedig en ledig tot Christus om van Hem alles te ontvangen. Want, zegt

Calvin kernachtig: wij zullen niet een enkele druppel in onszelf vinden, totdat wij die ontvangen uit Zijn volheid.

In 1555 zei Calvin: tegenover de Roomse Kerk, die Gods Woord aan de eenvoudigen onthoudt, staat in Lukas twee: God, die zijn evangelie brengt tot ongeleerde herders. Zij worden de eerste ontvangers en mogen de overigen tot gids zijn. Zo worden de voornamen gewaarschuwd en de geringen bemoedigd, die door God niet worden buitengesloten. En waarom doet God zo? Hij let slechts op onze ellenden, opdat Hij zijn barmhartigheid doet gelden, en verder sluit Hij zijn ogen voor alles, wat Hem zou kunnen beletten genegen te zijn om ons in genade aan te nemen. Zo goedgunstig is God jegens ons dat Hij ons, die er toch zo ellendig aan toe zijn, tot Zich roept en ons de Here Jezus Christus voorstelt.

Meesterlijk verklaart Calvin dat de gemeente diep onder de indruk moet zijn van het feit dat God de geboorte van de Here Jezus laat prediken. Hij doet dat, opdat wij de vrucht, het resultaat van die geboorte zouden ontvangen. Het is immers door de prediking van het Woord Gods dat wij tot kennis van Christus en Zijn heil komen. Ziet dan, zo roept hij de gemeente toe, hoe Jezus Christus ons heden wordt

geschonken. Gelijk Hij eenmaal ter verlossing van het menselijke geslacht geboren is, zo biedt Hij zich bestendig aan ons aan, opdat wij Hem zullen bezitten en Hem bezittend verrijkt worden met zijn goederen en genieten van wat Hem is geschonken. Naardien dan door de prediking des evangelies Gods Zoon ons elke dag verschijnt en ons voorhoudt, dat Hij ons tot zich wil nemen, laten wij dan onzerzijds niet zo ondankbaar zijn zulk een goed af te wijzen, wanneer het ons wordt aangeboden! —

Er is in deze preek ook een gedeelte gewijd aan het Heilig Avondmaal dat na de kerstpreek zal worden gevierd door de gemeente. Calvin zegt: Het Avondmaal dat we straks hopen te vieren, is tot ondersteuning van het gepredikte. Wij zien geen klein kind meer in een stal.

Zo preekte Calvin en toonde zijn gemeente het kerst-evangelie. Hij gaf een degelijke, duidelijke verklaring van het Woord van God, en paste het ook toe op degenen die naar hem luisterden. Het was een indringende preek van even een half uur. Een eenvoudige preek. Het Woord van God wordt bediend. Calvin zegt maar niet: Ik meen, ik denk, ik veronderstel, neen hij brengt het Woord van God, en

tracht de diepe zin er van te vertolken en toe te passen. Hij bereidt tevens zijn gemeente voor op het te vieren avondmaal door in krachtige zinnen te wijzen op het diepe doel van het avondmaal „om de Here Jezus Christus te bezitten,” „om met Hem verbonden te worden,” „om te geloven dat Hij ons ontheft van de last der zonde,” „om uit te zien naar de hemelse erfenis, ja naar de heerlijkheid van de Zoon van God.”

U houdt misschien meer van de synthetische methode, waarbij de predikant een antwoord thema heeft, en een duidelijke verdeling in een aantal punten. Een preek die systematisch is opgebouwd, en als een geheel aan u wordt voorgeschoteld. Dit wordt in de predikkunde gewoonlijk de betere methode genoemd. Tenslotte welke methode de prediker ook wenst te gebruiken, hij is er ten diepste van doordrongen dat hij een gezondene is, en geroepen wordt om het Woord Gods, waarvan hij een dienaar is, te bedienen, zo dat de gemeente weet wat God in Zijn Woord tot ons zegt, en hoe wij het behoren te verwerken in ons persoonlijk en gemeenschappelijk leven.

J. VanHarmelen

PERSOVERZICHT

- Zijne Majesteit was in Saudi Arabie en maakte van de gelegenheid gebruik om zo'n vijfhonderd man personeel van Ma Bell daar toe te spreken. Hij probeert ook olie-invoer vanuit Arabie veilig te stellen. De oorlog tussen Irak en Iran schakelt natuurlijk heel wat produktie uit. Een toepasselijk spreekwoord in dit verband is het bekende „een goeie buur is beter dan een verre vriend.” Jammer genoeg is er nog niet veel terecht gekomen van een „goeie-buur-verhouding” tussen Ottawa en Alberta. De onderhandelingen over olie — beleid gaan wel door maar veel schot zit er nief in. Alberta's provinciale regering onthield toestemming voor de aanbouw van twee gigantiese olie-fabrieken in de „teervelden.” Dat was een 17 biljoen dollar projekt en het zou in staat zijn om zo om-en-de-bij 1989 280.000 barrels aan onze produktie toe te voegen. Zit er iets in Trudeau's bezoek aan Saudi-Arabie dat Loughheid zou kunnen opvatten als „ik heb jou niet nodig?” Ik weet het niet maar 't ruikt er wel eventjes naar.

- Het Bureau voor de Statistiek zorgt altijd wel voor een paar zorgelijke berichten. Deze keer wees het op 't feit dat de inflatie in October 10.9 procent bedroeg. Ik wist het al want ik was verleden maand precies een dag eerder blut dan anders.

- En een rapport over milieu-vervuiling had ook al niet veel goed nieuws, het beweerde dat in Ontario meer dan vierduizend meren in verregaande staat van vervuiling zijn.

- En voor de burgemeesters van Toronto en Vancouver was het nieuws dat uit de bus kwam helemaal pet; de kiezers hadden ze vervangen door andere burgervaders.

- De Minister van Financien kondigde aan dat Canada over de volgende drie jaren 601 miljoen dollar hulp aan onontwikkelde landen zou geven. Daar kun je volgens mij wel het een en ander mee doen.

- Op het terrein van buitenlandse politieke gebeurtenissen waren er geruchten dat de Russen wel zouden willen onderhandelen over wijzigingen in het Verdrag voor Beperkingen van Kernwapenen. Moskou ontkende dit maar het was wel een feit dat zij op de Madrid konferentie van vijf-en-dertig landen wat water in hun wijn gedaan hebben.

- In het land van vrede en geheime bankrekeningen zijn vooral in Zurich nu al voor de tweede keer jonge mensen op hol geslagen. Zij demonstreerden met veel geweld voor goedkopere huisvesting en lagere huren. Als dat zo doorgaat ga ik mijn bankrekening in Zurich sluiten hoor.

- De Paus was in West-Duitsland, het land van Maarten Luther. Hij sprak de hoop uit voor beter begrip onder alle Christenen. Er waren heel wat minder toeschouwers dan men verwacht had, en een publiek opinie-onderzoek beweerde dat 57% van de Duitse bevolking min of meer onverschillig waren ten opzichte van het pauselijk bezoek.

- De vakbond in Polen blijft vechten voor haar bestaan. De leider van de arbeidersbeweging Lech Walesa had een ontmoeting met de baas van de kommunistiese partij, wel een bewijs dat de bond aan invloed wint.

- De Russen hebben 25000 verse manschappen naar Afghanistan gestuurd. 't Valt ze daar niet mee.

- Dit is een persoverzicht „op de valreep” omdat ik vanavond vertrek voor een zevendaags bezoek aan Nederland. Volgende week vertel ik u wat van mijn bezoek aan het kikkerlandje. Een medelevend en bezorgd gemeentelid heeft me alvast een Hollands kwartje gegeven, zoals ze zei, voor de toiletjuffrouw op Schiphol. Mijn eerste uitgaven zijn dus algedekt.

Carl D. Tuyt

Een waar verhaal

SINTERKLAAS 1958: onvergetelijk

door Hope Stroomenbergh

Wel, laat ik u eens vertellen hoe de familie Petersen hun eerste Sinterklaasfeest in Canada beleefde.

Ze woonden hier nog maar vier maanden en vader werd als zovele mannen in de winter, werkeloos. Ze bereidden hun kinderen er op voor dat er geen kadootjes van de Sint zouden komen dit jaar. Daar de kinderen al 12, 10 en 8 jaar waren begrepen ze dit ook best; want dat de echte Sint niet meer leefde wisten ze al.

Maar moeder beloofde dat ze 5 december toch een gezellige avond zouden hebben met spelletjes en tractaties. Toch piekerde ze er steeds over hoe ze geld bij elkaar zou kunnen krijgen om voor iedereen een kleinigheidje te kopen. Als ze eens telkens een kwartje weglegde, misschien zou het dan toch kunnen!

En het kwam er, en niet alleen een pakje maar een mand vol pakjes. Dat gebeurde zo: Telkens als de kinderen uit school kwamen renden ze

voorbij de keuken naar hun eigen kamertje en deden heel geheimzinnig.

Op een zaterdagmorgen kwamen ze opgetogen thuis met een stapel kleurig papier dat de eigenaar van een kleine variety store had weggegooid. De hele dag waren ze bezig en moeder mocht niet eens om een hoekje kijken.

Ze liet hen stil begaan maar begon toch nieuwsgierig te worden. Op een morgen, terwijl ze de bedden opmaakte keek ze eens in hun kastjes en zag een stapel pakjes netjes verpakt in het gekregen papier. Waar in de wereld hadden ze dat toch vandaan? Moeder begon een beetje ongerust te worden. Er waren pakjes bij van een behoorlijke afmeting en je weet nooit waar kinderen toe in staat zijn in bepaalde omstandigheden. Ze nam daarom de oudste op een avond apart en vertelde hem wat ze gezien had.

„Hoe komen jullie daar-aan?” vroeg ze angstig. „Eerlijk vertellen, hoor!”

„Hebt u er in gekeken?” vroeg John teleurgesteld.

„Nee, natuurlijk niet.”

„O, gelukkig! Niet doen hoor, want het zijn heuse kadootjes.”

„Maar, hoe...?”

„Gevonden,” fluisterde hij, „eerlijk gevonden, naast de vuilnisbakken aan de straat. Iedere maandag en vrijdag gaan we vroeg weg naar school, verstoppen wat we vinden in een droge sloot en om vier uur halen we het er weer uit als we naar huis gaan. We wassen het eerst, hoor, voor we het inpakken en het komt allemaal van rijke mensen. O, we hebben voor u zo iets moois...!”

„Sst,” moeder legde lachend een hand op zijn mond. „It's okay, son, ga nog maar een poosje spelen!” Inderdaad, ze wist dat de Canadezen veel opruimden en het in dozen naast de vuilnisemmers op straat zetten.

Eindelijk was het heerlijk avondje gekomen! Johnny kwam, met een zelfgemaakte mijter op en een rood gordijn om, de kamer binnenstappen, en kleine Kees, als zwarte Piet naast hem. Tussen zich in droegen ze de wasmand, halfvol met pakjes. Moeder voegde haar pakjes er aan toe en nodigde Sinterklaas uit met het uitdelen te beginnen; maar eerst zongen ze het onvergetelijke: „Zie, ginds komt de stoomboot...”

O, wat hadden ze een pret!

Moeder kreeg het meeste. De kadootjes stapelden zich naast haar op: een kleurige sjaal, een blauw schoteltje („bonbonschaaltje”), stond er bij geschreven). Ja, zelfs een prachtig plastic koffie, thee en suiker set. Daar „koffie” een barst had had de voormalige eigenares de rest ook maar weggegooid.

Vader zat heel verwonderd met een doosje manchetknopen in z'n handen. Het doosje was gevonden en de inhoud gekocht voor 35 cent, vertelden de kinderen opgetogen.

„Hoe kwamen jullie dan aan die 35 cent?” kon vader niet nalaten te vragen.

„Gekregen, voor de lege Colaflesjes, die we ook gevonden hadden,” was het triomfante antwoorde.

O, wat was alles toen boven verwachting echt!

Bij gebrek aan pepernoten mocht Kees snoepjes strooien. Van een Hollandse bakker had moeder chocolade letters kunnen kopen, borstplaat was zelf gemaakt en speculaasjes waren altijd te koop. Het mooiste kwam echter nog.

Toen het laatste pakje uitgepakt was renden de kinderen plotseling met de mand weg en kwamen even later met stralende gezichten terug. John voorop met een oude radio in z'n armen, daarachter Suzan met een kinder speeldooze waaruit ze al draaiend een wijsje toverde.

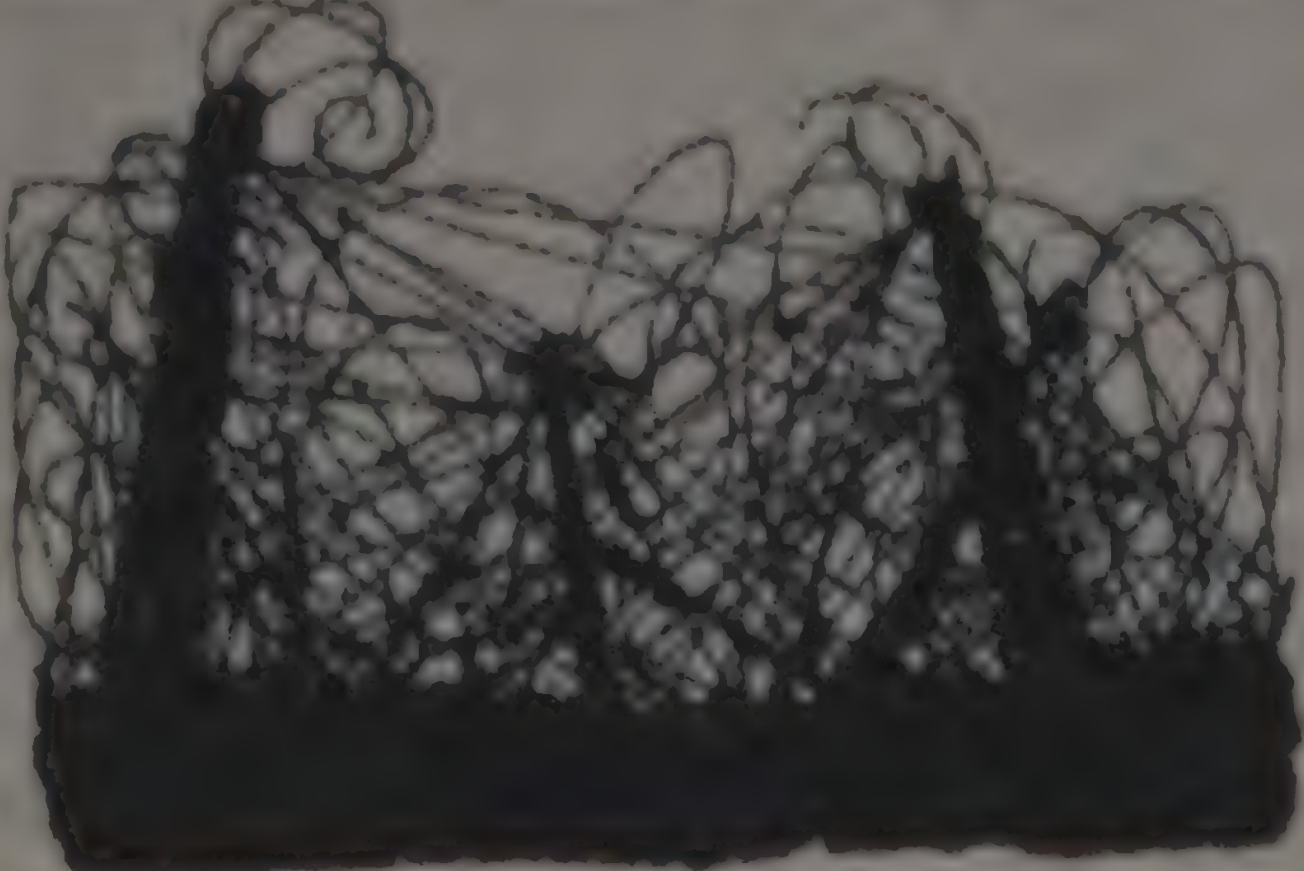
„Ook gevonden,” juichtten ze. „De radio doet het niet meer maar misschien kan pappa hem maken. „En warempel, na enig gedraai en gepruts met een schroevendraaier kreeg die knappe paps het zover dat er geluid uit kwam. Eerst zacht, maar toen plotseling keihard.

Ze dansten in een kring, dwars door al de verspreide papieren op de grond. „Hij doet het, hij doet het!” gilden de kinderen. „Nu hebben wij ook een radio!”

Ja, ja, de Canadezen moesten eens weten wat een plezier de familie Petersen van hun afgedankte spullen had.

Er werd nog eens getraceerd en nog eens, en er werden spelletjes gedaan. En toen moeder haar kroost die avond toedekte, zeiden ze alle drie: „Dit is het mooiste Sinterklaasfeest dat we ooit hebben gehad, mams!”

„Ja, jongens, dat vind ik ook, ik zal het mijn leven lang niet vergeten!” zei moeder. Het was maar goed dat het donker was en de kinderen de tranen in haar ogen niet konden zien.



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Arie en Katrien

Van Dof

11. De Hoorcommissie

„Wat kun je toch gauw aan een dominee wennen, he?“, merkte Katrien op, toen we na de morgendienst huiswaarts reden. Deze vage opmerking is voor meerdere uitleg vatbaar, maar mijn vrouw kennende, wist ik, dat ze het in positieve zin bedoelde. Ze houdt van onze nieuwe dominee en voor haar is hij niet nieuw meer.

Het is ook al weer meer dan twee jaar geleden sinds hij zijn Intrede bij ons deed. Wat een blijdschap in de kerk, en wat een opluchting voor de beroepingscommissie, waarvan ik deel uitmaakte! We waren ook maar even anderhalf jaar vacant geweest! Dat gebeurt tegenwoordig veel vaker. De vraag schijnt groter te zijn dan het aanbod. Zes keer hebben wij tevergeefs een beroep uitgebracht, maar het zevende schot was raak!

Reeds eerder hadden wij ons voorgenomen om de man te beroepen, die nu onze herder en leraar is, maar we hadden het voornemen nooit uitgevoerd, omdat hij voor vele beroepen bedankte en de duidelijke indruk gaf, dat hij nogal vast zat. Eindelijk werd besloten — na het zesde bedankje — om een hoorcommissie uit te zenden, om naar zijn preken te luisteren en te weten te komen, hoe de mensen over hem dachten, en hoe hij zelf dacht over een beroep naar onze gemeente.

Tot mijn grote vreugde werd ik ook aangewezen om als lid van de hoorcommissie op stap te gaan.

Op een mooie zondagmorgen in de maand juni gingen we op stap. We moesten al vroeg weg, omdat het wel honderd zestig mijl rijden was, maar dat hindert niet als weer en wegen goed zijn en het gezelschap aangenaam. Tony VanderHof, onze jeugdouderling, bleek een bekwaam chauffeur te zijn, terwijl de andere twee broeders, Evert De Valk en Andy Graafsma goed van de tongriem gesneden waren. De lange rit viel ons dus kort.

Eendrachtig maakten we een plan van actie op. We zouden natuurlijk eerst naar de kerk gaan, om het slachtoffer — nu ja, slachtoffer — te horen. Daarna zouden wij ons onder de kerkgangers mengen om op steelse wijze uit te vorsen, hoe men over de dominee dacht. In de middag zouden we een paar bezoeken afleggen, eerst bij een neef van Andy Graafsma, en vervolgens bij de scriba, die een goede kennis en vroegere dorpsgenoot van Evert De Valk was.

Tijdens het uitzetten van onze strategie hoorde ik papier ritselen. Dit werd veroorzaakt door Evert, die een enorme sandwich van drie verdiepingen tevoorschijn haalde en er met welgevallen zijn sterke kaken in zette. Zo'n aanblik wekt de eetlust op. Bovendien doet goed voorbeeld goed volgen.

Daarna werden de gesprekken voortgezet. Verzadigd van zijn tweede broodje merkte Evert op, dat het met de economie van het land nog wel meeviel, hetgeen heftig door Andy bestreden werd. Ze werden het niet eens, maar dat hoefde ook niet op deze zonnige en vredige zondagmorgen.

Toen we nog zo'n veertig mijl van de plaats van bestemming verwijderd waren, zag ik Evert verliefd naar het overblijfsel van zijn lunch kijken en hoorde ik hem zeggen: „Zal ik het doen of zal ik het niet doen? Ja, ik zal het doen.“ Hij haalde zijn laatste broodje tevoorschijn en begon met toewijding te kauwen. Om onze eendracht te demonstreren begonnen we allemaal weer te eten en weldra was alle proviand verdwenen, ofschoon de dag nog jong was. Volgens Evert hoefden we evenwel

nergens over in te zitten, omdat we op weg waren naar ons eigen volkje, dat gaarne de gemeenschap betracht en de herbergzaamheid lief heeft. In die hoop kwamen we keurig op tijd bij de kerk, om als hoorcommissie werkzaam te zijn.

Bij de ingang stonden twee echtparen, die ons vriendelijk begroetten en wel door hadden, waar we voor kwamen. De kerk stroomde vol en precies op tijd kwam de kerkeraad met de predikant binnen. Op de kansel verscheen een enorm grote man met een grote haardos en krullende snor. Het was een aanblik, die me verwarde. Want ik had de dominee die we wilden horen als eens eerder gehoord en gezien en volgens mijn herinnering was hij tamelijk klein en nogal tenger gebouwd. Was hij dan zo gegroeid en zo veranderd in een paar jaar tijd? Koortsachtig zocht ik een verklaring in het bulletin, maar daarin stonden wel de psalmen, gezangen en tekst aangegeven, maar niet de naam van de voorganger. De andere drie broeders keken vol verwachting in de richting van de preekstoel, zich niet bewust van enige onregelmatigheid.

Met een enorm stemgeluid begroette de voorganger de verzamelde gelovigen. Die stem klopte ook niet! Toen loste de martiale predikant zelf het raadsel op met de mededeling, dat hij het fijn vond, om tijdens zijn jaarlijks bezoek aan zijn zwager, de plaatselijke predikant, weer voor te mogen gaan in de kerkdienst. Hij maakte er een grappe van door te zeggen, dat hij dit wel aan zijn zwager verplicht was, omdat hij hem met al zijn gepraat had afgehouden van het preken maken. De gemeente glimachte toegevend, maar als leden van de hoorcommissie keken we elkaar ontzet aan. Aan de dame, die links van me zat, vroeg ik, wie de dienstdoende predikant was. Hij bleek een vermaarde professor te zijn uit de United States, die jaarlijks zijn zuster en zwager in Canada kwam bezoeken. Met een mengeling van spot en meeleven voegde ze er aan toe: „Maar vanavond kunt u onze eigen dominee beluisteren.“

Nadat we enigszins van de schrik bekomen waren, zetten we ons tot luisteren en zingen. Het werd een mooie kerkdienst. De professor preekte heel toepasselijk over het conflict tussen David en Goliath, dat niet zo mooi afliep voor de reus. We werden allen bemoeidigd en gesterkt.

Na de dienst staken we meteen de hoofden bij elkaar, om ons dagprogramma te wijzigen. We besloten, om te blijven en om vanavond de man te horen, waar het om begonnen was. 's Middags zouden we naar huis bellen, dat we laat zouden thuis komen. Toen deze spoedvergadering over was bleek dat de meeste kerkgangers al verdwenen waren. De overigen keken ons welwillend aan en groetten ons vriendelijk op weg naar hun auto's. Even later stonden we eenzaam en verlaten op het lege parkeerterrein.

„Wat nu?“ vroeg Tony namens allen. Ik stelde voor, dat we meteen maar naar de neef van Andy zouden gaan. Dit werd aangenomen. Het bleek, dat het familielid van Andy aan de andere kant van de stad woonde. Een hele rit. Onderweg begon Evert, die van geen vasten weet, op klagende toon te verhalen, hoe hij gewend was, elke zondag na kerktijd koffie te drinken in de kring van zijn geliefden, koffie met veel koek of cake of gebakjes. „Weet je zeker,“ vroeg hij Andy, „dat je neef koffie drinkt?“

We zijn nooit te weten gekomen, wat de neef van Andy op zondag na de morgendienst verorbert, want neeflief en

gezin bleken niet thuis te zijn. Ongetwijfeld zaten ze bij medegelovigen achter de koffie.

Dan maar eerst naar het andere adres: de scriba. Deze bleek dicht bij de kerk te wonen, dus aan de andere kant van de stad. Tevens bleek, dat hij ook niet thuis was. Inmiddels was het een uur geworden. Jeugdouderling Tony begon heel raar te doen. Hij maakte kreunende geluiden en riep als iemand die van dorst verkijnt: „Koffie of thee!“ Hij knipoogde naar Evert en keek afwachting naar Andy. Alle drie keken we naar Andy. Want we voelden allen, dat Andy een beslissing moest nemen. Andy stond aan een belangrijke tweesprong in zijn leven: Zou hij zijn beginselen handhaven, een compromis zoeken of de omstandigheden laten beslissen? Met een rood gezicht zat hij in de auto en met zijn zakdoek veegde hij het zweet van zijn voorhoofd, hoewel het helemaal niet zo warm was. Andy was namelijk de meest belijnde van ons viertal. Hij was degene, die altijd hevige gevechten leverde tegen de geest des tijds, en zulks niet onder stoelen en banken stak. Had hij niet twee weken geleden nog op de kerkeraad gefulmineerd tegen het gemak waarmee vooral de jeugd op de sabbat ijs en andere versnaperingen koopt?

Evert begon te jammeren, dat hij het niet lang meer kon harden zonder voedsel. Tony stelde taktisch voor, dat we Andy bij de kerk zouden afzetten, en hem over een half uur weer zouden ophalen, om intussen... Ik zei niets, en dat hoefde ook niet, want mijn maag begon hoorbaar te rommelen. Toen sprak de gekwelde ouderling nauwelijks hoorbaar: „Nood breekt wetten. Het moet dan maar.“

Een kwartier later zaten we in een mooi park met zijn vieren aan een picknicktafel. Tussen ons in op tafel stond een kartonnen emmer met de bekende woorden „Colonel Sanders Kentucky Fried Chicken.“ Koffie hadden we ook.

Terwijl we zaten te schransen, passeerden ons twee echtparen met kinderen. Ze kwamen ons bekend voor. Ze keken bevreemd naar ons en staken hun hand op in een vluchtige groet. „Dat waren de groeters van vanmorgen in de kerk,“ sprak Tony. We bogen ons alle vier diep over de klippebouts....

Dit was tevens het einde van de moeilijkheden op die Zondag. Alles verliep verder heel vlot. We werden hartelijk ontvangen door de neef van Andy en zijn echtgenote. We dronken thee (met cake) bij de scriba. In beide gezinnen kregen we van oud en jong uitstekende inlichtingen. Als we niet beter wisten, zouden we haast geloven, dat de dominee volmaakt was. Andy vond dit wel wat verdacht, want volgens hem is het zo, dat je een dominee goed moet ophemelen, als je hem kwijt wilt. Niemand merkt de man, als iedereen slechte inlichtingen geeft.

Daar zat wel wat in, maar we twijfelden niet aan de eerlijkheid van de mensen, die we ondervroegen. Bovendien had de scriba ook milde kritiek: De mensen klaagden er wel eens over, dat ze de dominee zo weinig aan huis zagen, waarop dominee altijd antwoordde, dat ze hem elke zondag in de kerk zagen, en dat hij overal kwam, waar hij echt nodig was. We herinnerden ons, dat we dezelfde klacht hadden gehoord over de andere zes predikanten, die we beroepen hadden. Onze dominee heeft dat eens de Achilles-heel van zijn ambt genoemd. „Als de mensen nergens anders over te klagen hebben in het werk van de predikant, Arie, dan kunnen ze nog altijd zeggen: Hij bezoekt ons

niet genoeg. Daar is geen verweer tegen.“

Later zaten we onder het gehoor van de dominee, die we aan het vangen waren. Hij was inderdaad klein en schraal vergeleken bij zijn reusachtige zwager, de professor, die we 's morgens hadden gehoord. Maar hetzelfde konden we niet van zijn boodschap zeggen. Hij had een uitstekende preek over Zondag 50, de vierde bede: Geef ons heden ons dagelijks brood... Het was alleen jammer, dat het kerkbezoek zo slecht was. Dat wordt er trouwens bij ons ook niet beter op.

Na de dienst dronken we nog een kopje koffie (alweer koffie!) in de pastorie, die naast de kerk gelegen was. De dominee gaf een nietszeggend antwoord op onze vraag, of hij een beroep naar onze gemeente wilde overwegen, waaruit we terecht afleidden, dat hij er niet vies van was. Zijn vrouw stelde ons een reeks vragen over het peil van christelijk onderwijs in onze woonplaats en de inrichting van de pastorie. De dominee slaakte een waarschuwend kuchje, dat voor zijn nieuwsgierige vrouw bestemd was, maar door iedereen werd opgevangen.

Vol moed reden we tegen half tien huiswaarts. We hadden nog een lange rit voor de boeg, maar we hadden ook veel te praten. Het voornaamste punt van bespreking was natuurlijk, of we de man, die we gehoord hadden, zouden aanbevelen voor een beroep.

Alleen Andy had wat bedenkingen. Niet dat hij wat op de preek had aan te merken. Ook had hij geen ernstige bezwaren tegen de orde van de dienst, hoewel hij niets van die nieuwe fratsen moest hebben. Hij had iets tegen de uiterlijke verschijning van de predikant. In de eerste plaats had hij een tamelijk licht colbertje gedragen op de preekstoel in plaats van een toga of een ander stemmig gewaad, en in de tweede plaats had hij een baard. De ervaring had Andy geleerd, dat je in ons kerkelijk leven bestudeerde mensen met baarden in de gaten moet houden. Die baarden spreken veelal duidelijke taal. Ze zeggen: Alles moet anders, en veel moet ondersteboven; weg met de traditionelen; wij zullen het zaakje van de kerk wel eens even opknappen. Onlangs nog had hij een onderwijzer met een baard horen lachen om onze verknochtheid aan de Dordse Leerregels.

Ik herinnerde me een plaatje van die befaamde synode van 1619 en vertelde, dat de voorzitter van die synode, Johannes Bogerman, een machtig lange baard had. Een man als Bogerman heeft toch nooit de draak gestoken met zijn eigen Leerregels. Ook Evert en Tony vonden, dat we niet over die baard mochten vallen en ons niet mochten stoten aan het lichte colbert.

Tenslotte besloten we met algemene stemming, om de man aan te bevelen voor een beroep. En de resultaten zijn bekend. Het beroep werd uitgebracht en nadrie weken aangenomen. Drie maanden later preekte de nieuwe dominee zijn Intrede. En nu, twee jaar later, zijn we helemaal aan hem gewend. De zwager van de dominee, de professor, komt eenmaal per jaar de preekstoel vullen, als hij met vacatie is. Het lichte costuum wordt steeds minder gedragen, omdat het een dagje ouder wordt, en de baard is er nog steeds. Maar niemand heeft daar meer erg in, zelfs Andy Graafsma niet.

Ja, een mens is veranderlijk: Andy heeft nu zelf een mooie baard, niet omdat hij zo vooruitstrevend en nieuwlichterig is, maar omdat hij graag op Johannes Bogerman lijkt.

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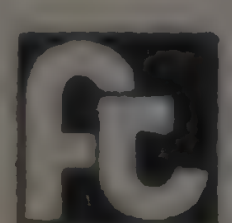
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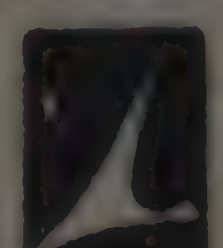
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THANKS

KOLKMAN: We wish to express our sincere thanks to our children, grandchildren, relatives and friends for making our 35th Wedding Anniversary such a happy occasion. Thank you for the gifts, flowers and cards. Above all, we thank the Lord for His blessing and care in all those years.
Mr. and Mrs. Marinus Kolkman,
Hamilton, ON.

BIRTHS

DEBOER: With great joy and thankfulness to God who made all things well, William and Geraldine announce the early but safe arrival of a daughter, HEATHER ANNE, 4 lbs., 4 oz., born on November 7, 1980. Little sister for David and Paul, a granddaughter for Mr. and Mrs. R. De Boer, Hagersville, and Mr. and Mrs. M. Vandendool, Caledonia.
R.R.#2, Caledonia, ON N0N 1A0.

HIEMSTRA: With praise and thanksgiving to God, we, Jake and Wilma Hiemstra, announce the birth of our second daughter, JILL NICOLE, a sister for Sarah Ann. She was born on November 7, 1980 and weighed 6 lbs. 3 oz. and she is the 4th grandchild for Mr. and Mrs. Hans Kuyvenhoven of Wingham and the 14th grandchild for Mr. and Mrs. Henry Hiemstra of Listowel, ON.
R.R.#2, Palmerston, ON N0G 2P0.

MEESTER: "Praise God from whom all blessings flow."
Theo and Alma thank God the Creator of all, with the gift of their firstborn, RYAN GEORGE, born November 6, 1980, weighing 8 lbs. 15 oz. Blessed with a new grandson are Mr. and Mrs. George Meester and Mr. Andrew Boersma.
R.R.#2, Calstar Centre, ON.

PENNINGS: "Behold children are a gift of the Lord" (Psalm 127:3a).
With great joy and thankfulness to God, we, Albert and Annette (nee Lammers), announce the safe arrival of our first child, a son, KEVIN DIRK, born November 8, 1980. Fourth grandchild for Mr. and Mrs. D. Lammers of Drayton, ON.
R.R.#1, Fingal, ON N0L 1K0.

ROORDA: With praise and thankfulness to our God, we, Ed and Ann Roorda would like to announce the safe arrival of our daughter, NICOLE RUTH, born October 30, 1980. A sister for Ellen and 6th grandchild for Mr. and Mrs. Paul Roorda, Fenwick, ON, 2nd grandchild for Mr. and Mrs. Cor De Ruiter, Matsqui, BC.
757 Welland Ave., Fenwick, ON L0S 1C0.

RUTTERS: "Of the beauty and wonder and miracle of the growth and fulfillment and involvement of love —"
Wendy and Peter wish to announce the birth of their daughter, BRYDEN LEIGH, on November 12, 1980, 8 lbs. 11 oz. at York County Hospital, Newmarket. Proud first-time grandparents are Ann and Willy Van Hart of Alliston, and Jo and Evert Rutters of Everett. First-time great-grandmother, Margaret Hoekstra of Bradford, ON.
Home address: 32 John St. E., Cookstown, ON L0L 1L0.

BIRTHS

SCHIPPER: With praise to God, we, Peter and Trudy (nee Aukema) announce the birth of our firstborn son, DARRYL MATTHEW born October 10, 1980, weighing 8 lbs. 3½ oz. First grandchild for Mr. and Mrs. J.W. Aukema, Chatham. Fifth grandchild for Mr. and Mrs. G. Schipper, Brantford.
Home address: 482 N. Indian Rd., Sarnia, ON N7T 7G4.

VREUGDENHIL: We, Nick and Marg, thank God for entrusting to our care, a daughter, MARGARET (PEGGY) JAYNE, born November 3, 1980, weighing 9 lbs. 9 oz., a sister for Martin. 5th grandchild for Mr. and Mrs. A. Veldstra, of Fruitland, ON, and 17th grandchild for Mr. and Mrs. N. Vreugdenhil of St. Catharines, ON.
28 Strathcona Ave., Brantford, ON N3S 1P5.

ENGAGEMENT

DEN ENGELSMAN-VAN DOMMELEN
DEN ENGELSMAN-DE VRIES: Mr. and Mrs. Leendert Den Engelsman are pleased to announce the engagements of their daughter, BARBARA to BILL, son of Mr. and Mrs. W. Van Dommelen of Brampton, and of their son, ERIC to TERESA, daughter of Mrs. L. De Vries of Rexdale.
Richmond Hill, November, 1980.

MARRIAGES

DE LANGE-REITSMA: Mr. and Mrs. Th. De Lange of Brantford are pleased to announce the marriage of their daughter, HENNY to JERRY, son of Mrs. Japke Reitsma of Stratford. The ceremony took place at 86 Merrick St., Toronto, on November 8, 1980. Rev. Robert Gillies officiated.
(1 Corinthians 13: 1-7).
Future address: 86 Merrick St., Toronto, ON.

HEINEN-NYMAN: Mr. and Mrs. John Heinen, Picton, ON and Mr. and Mrs. John Nyman, Wellington, ON are pleased to announce the forthcoming marriage of their children, GERALDINE BERNICE and HENRY. The ceremony will take place, the Lord willing, on Friday, December 5, 1980 at 7:00 p.m. at the Bethany Chr. Ref. Church in Bloomfield, ON. Rev. Jake Kuipers officiating.
Future address: 695 Surrey Lane, Apt. #705, Burlington, ON L7T 3Z3.

KORVER-BOSMA: Mr. and Mrs. Walter Korver of Consecon, ON and Mr. and Mrs. Antonio Bosma of Trenton, ON, are pleased to announce the forthcoming marriage of their children, RITA and LEN. The wedding will take place, the Lord willing, on Saturday, December 6, 1980 at 4:30 p.m., in the Chr. Ref. Church in Trenton. Rev. R.W. Popma officiating.
Future address: R.R.#1, Trenton, ON.

ANNIVERSARIES

"Not by us, Yahweh, not by us, by you alone is glory deserved, by your love and your faithfulness!" (Psalm 115: 1).
Praise and thanks be to God who has blessed our parents,

WILLIAM and DIEN
KLYN-HESELINK (nee Eenink)
with 30 years of marriage on November 29, 1980. We thank him too for the joy and love they have shared with each other, and with their children and grandchildren. John & Sheila; Sarah, David — Kincardine
Bill & Carol; Daryl — Chatham
Wilma & Albert Grin — Toronto
Brenda — Owen Sound
Home address: 110 - 4th Ave. West, Owen Sound, ON N4K 4V2.

ANNIVERSARIES

1935 1980
On December 21, 1980, we hope to celebrate with our much loved parents and grandparents,

GEORGE and GRACE BANDRINGA
(nee Luinge)
their 45th Wedding Anniversary.

We thank the Lord for all his many blessings and we pray that he will continue to sustain them in the future for each other and all of us.
With love and congratulations from:
Simon & Alice Floris; Coreen & (Perry) Lozie), Nancy, Mike, Dave, Grant — Haney, BC
Jake & Lydia Kruk; Corwin, Calvin, Gracia, Norman — Haney, BC
Dick & Winnie Vandenberg; Kim, Lynn — Cloverdale, BC
Rini & Anne Van Herk; Craig, Tracy, Brenda — Biggar, SK
Dick & Ria Bandringa; Bob, Jennifer — Burnaby, BC
Luke & Margie Bandringa; Kevin — Haney, BC
Home address: 201 - 12096 - 222nd St., Maple Ridge, BC V2X 5W1.

Groningen Hamilton
1945 1980
With praise and thankfulness to our Lord, we announce the 35th Wedding Anniversary of our parents, grandparents and great-grandparents,

GERRIT and IDA BROUWER
(nee Baas)

on December 7, 1980. The Lord willing.
Kay & Dennis De Vries; Reina-Ida, Alan, Bernice, Diane & James Paul, Geraldine, Henry — Brantford
Ted & Sari Brouwer; Sarah-Jane & Don, Gary, Lisa — Kitchener
Jane & Ted Groenewegen; Ida-Jane, Neil, George, Audrey — Burlington
Philip & Teuni Brouwer; Arjan, Ian, Gerard, Anita, Maria — Bloemfontein, South Africa
Elsie & John Boersma; Andre, Monica, Jonathan — Hamilton
Irene & Roger Konyndyk; Jeremy, Liesje — Grand Rapids, U.S.A.
Gerda Brouwer — St. Catharines
10005 Bay Pines Blvd., Lot 658, St. Petersburg, FL 33708.

1955 December 6 1980
"Commit your way to the Lord; trust in him, and he will act" (Psalm 37:5).
With joy and thanksgiving to the Lord, we are happy to announce the 25th Anniversary of our parents,

RIEN and MARY DEGELDER
(nee Veldhuis)

May the Lord continue to bless and keep them in his care, in future years.
With love and congratulations from their children,
Joan & Ed
Marian & Ben
Lynda
Nancy
We will celebrate this occasion with an open house from 8 - 10 p.m. at Chr. Ref. Church hall, Brantford on December 6. Best wishes only please.
Home address: 89 Waterloo St., Brantford, ON

1955 December 3 1980
Twenty-five years ago, the Lord brought together, in matrimony,

KLAAS and BERTHA MOES
(nee Muller)

Now their children would like to celebrate this union in thankfulness to the Lord, together with family and friends.
Thank you Lord for Mom and Dad and we pray that they have many more years together.
Diane & Harold; Jason, Melissa, Sara
Ingrid & Andrew
Ronald
Open house, D.V., Friday, December 5, 1980 at 7:30 p.m. at Mount Brydges Community Centre, Main St.
Home address: 15 Bowan St., Mt. Brydges, ON N0L 1W0.

ANNIVERSARIES

December 9, 1980
The family and friends of,
PIER and ROELIE MEINDERTSMA
wish to congratulate them on their 25th Wedding Anniversary. May they be blessed with many more happy years together.

"Praise God from whom all blessings flow."
1930 1980
On December 5, 1980, we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents,

ART and WILMA MEINEMA
(nee Noordam)
Home address: 2615 North Westnedge, Kalamazoo, MI, U.S.A. 49007.

1955 1980
On the same day, we,

HENK and RIKA MULDER
(nee Meinema)

hope to remember our 25th Wedding Anniversary, with our children, Harold,
Wilma & Richard (engaged)
Arthur
We are planning to celebrate this on Saturday, December 13, 1980 with an "open house" in the Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines, ON, 6:30 p.m. - 8:30 p.m.
Home address: Lakeshore Rd., R.R.#3, Niagara-on-the-Lake, ON L0S 1J0.

1955 December 17 1980
With thankful hearts we announce the 25th Anniversary of our parents,
HANK and GERDA NEDERLOF
(nee Vanden Dool)

It is our prayer that God may continue to bless them, and us all as a family.
With love from:
Yolanda & George; David — St. Catharines
Judy & Kevin — Ottawa
Alice & John (engaged) — St. Catharines
Kuno — at home
On December 14, 1980, we hope to celebrate with an open house held at the home of Hank and Magda Witte (9th St. Louth), between 2:00 - 4:00 p.m.
Home address: R.R.#2, Ann Ave., Bracebridge, ON P0B 1C0.

1955 December 4 1980
With joy and thanksgiving to our Lord, we hope to celebrate the 25th Wedding Anniversary of our parents,

DIEDERT and HILLY SCHILSTRA
(nee Sjaarda)

May the Lord continue to sustain them in the years ahead for each other, and us all,
Best wishes and all our love:
Harold & Barbara Schilstra; Kevin — St. Anns, ON
Wilfred Schilstra & Ingrid Brinkert
Christine & Jack Rintjema — Windsor, ON

Jeff
Wendy
Wayne
Michael
Friends are invited to celebrate with us at an open house reception to be held at the Smithville District Christian High School, Townline, Smithville, on Friday, December 5, at 8:00 p.m.
Home address: R.R.#2, St. Anns, ON L0R 1Y0.

Congratulations to our pastor,
REV. JELLE and MRS. ALICE NUTMA
with their 25th Wedding Anniversary on December 23, 1980, D.V. May the Lord give them many more years together and keep them in his care.
We hope to have an evening of fellowship and celebration with them and their family on that day. The congregation of the 1st CRC, Thunder Bay, ON

ANNIVERSARIES

Hoogveen Red Deer
1955 December 7 1980
With joy and thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

JOHN and GRACE STRIJKER
(nee Meijerink)

Their wedding text: "Even youths grow tired and weary; And young men stumble and fall; But those who hope in the Lord, Will renew their strength" (Isaiah 40: 30, 31a).
Congratulations and love from their children:
Jacqueline
John
Richard
Aubrey
Robert
Home address: 14 Fir St., Red Deer, AB T4N 4Y2

1955 December 16 1980
With praise and thanksgiving to our Lord, we wish to announce the 25th Wedding Anniversary of our parents,

REV. HANS and MRS. TRUDY
UITTENBOSCH (nee Schuringa)

"From the fullness of his grace, we have all received one blessing after another" (John 1:16).
Congratulations, and may our Lord always give you all you need from day to day as you make the kingdom of God your primary concern.
With much love,
Marcel — Lethbridge, AB
Selwyn — Hamilton, ON
Desiree — Dordt College, IA
A reception will be held from 3 - 5 p.m. and 8 - 10 p.m. on Friday, December 26, 1980 (Boxing Day), at the residence: 147 Fairview Ave., Dollard des Ormeaux, Montreal, PQ H9A 1V5

1955 1980
Burlington, ON

We thank our Lord and Saviour with a multitude of joy that on December 3, 1980, we will celebrate with our dear parents, their 25th Wedding Anniversary,

PETER and SUSAN VANDERVELDE
(nee Voskamp)

Let our family always be one in God and pray that he will bless our family in times to come. With love from their grateful children:
Edward
John
Peter
Fred
Home address: 2163 Bonfield Ct., Burlington, ON L7P 2W7.

CORRECTION: in the Anniversary for Mr. and Mrs. Bergsma, the open house will be held from 2:30 - 4:30 on November 29, 1980, in the Maranatha Chr. Ref. Church in St. Catharines, ON.

OBITUARIES

Suddenly on November 17, 1980, our Lord called home to be with him, our dear son-in-law, brother-in-law and uncle,

ROSS KENNEDY
at the age of 54. Dear husband of Joan Kennedy-Fluit, 39 Balfour Cres., Apt. #10, Kitchener, ON N2C 1Z6.
Mrs. Lucas Fluit-Donker — Drayton, ON
Gerry & Swansea Fluit — St. Catharines, ON
Lou & Irene Fluit; Philip, Jacqueline — Hamilton, ON
Marcia & Wayne de Jong — Toronto, ON
Andy Fluit — Guelph, ON
Rob Fluit — St. Catharines, ON

Share your
family news with
our C.C. readers!

Classified Advertising

OBITUARIES

On October 25, 1980, the Lord took unto himself, our dear husband, father, grandfather and great-grandfather,

MARTEN KUPERIS

In his 78th year. Sadly missed by his loving wife, Denise Kuperis-Duif. Margaret & Dan VanderWekken — Calgary, AB

Ann & Reinier De Vries — Calgary, AB

Andy Kuperis — Calgary, AB

Marten & Ena Kuperis — Barrhead, AB

Sid & Tena Kuperis — Surrey, BC

Ida & John Sipkes — Duncan, BC

Bill & Marianne Kuperis — Calgary, AB

George & Sonia Kuperis — Calgary, AB

Hank Kuperis — Calgary, AB

24 grandchildren, 2 great-grandchildren

931 - 33 St. N.W., Calgary, AB T2N 2W9.

On October 23, 1980, the Lord suddenly took to be with him, our dearly beloved son-in-law, brother-in-law and uncle,

JOE NEERHOF

May the Lord in his mercy, graciously comfort and sustain Francis and her family.

Mrs. Ann De Haan

Herman & Rita Okkema; Mark, Sam, Annette

Andy & Cathy De Haan; Terry, Lisa, Paul, Michelle

John & Cobie Fekken; Debbie, Jack, Carol

Chatham, ON

(Psalter Hymnal 124:5).

The consistory and congregation of the First Chr. Ref. Church of Victoria, BC, extends its Christian sympathy to Mrs. D. Schaafsma, Dr. & Mrs. J. Schaafsma, their children and all loving relatives in the passing of our beloved brother, husband, father and grandfather and shepherd of God's people,

REV. ARENDW. SCHAAFSMA

May the Lord comfort and sustain them in their sorrow.

As an associate pastor of our congregation, he regularly preached the Word of God and faithfully served the elderly and the sick. We loved him and will miss him very much, but, we rejoice together in the comfort of God's promises and abiding love.

On Sunday morning, November 9, 1980, in his sleep,

JOHANNES JACOBUS VAN DEN BORN

loving husband, father and grandfather, was taken to the Lord at the age of 77, in full assurance of eternal life, two months after celebrating the 50th Anniversary of his marriage to Nennetje van den Born (nee Nijboer). He was predeceased by his son George.

Children:

Bertha & Bill Groot — Edmonton

Bill & Dixie — Edmonton

Hans & Audrey — Edmonton

John & Sophie — Busby

Jack & Avlyn — Grand Rapids

Wilco & Audrey — Edmonton

and 23 grandchildren

Busby, AB T0G 0H0.



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30 MOIRA ST. W.
BELLEVILLE, ONTARIO
K8P 1S2

Christian Funeral Director

OBITUARIES

"For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast" (Ephesians 2:8, 9).

On November 15, 1980, the Lord in his wisdom, took home, very suddenly, his child, our loving husband, father and grandfather,

KLAAS VANVELLER

at the age of 67.

He will be greatly missed by his wife, children and grandchildren,

Angiesje Vanveller (nee Hopman)

Henny & Joe Klooststra — Chatham, ON

Alex & Helen Vanveller — Cranbrook, BC

Betty & Ed Schiestel — Chatham, ON

Georgina Vanveller — Sarnia, ON

Steve & Ann Vanveller — Brights Grove, ON

Corey Vanveller — Brights Grove, ON

Alice & Jack Stelpstra — Winterburn, AB

and 9 grandchildren

1190 Carr St., Sarnia, ON

The Lord, suddenly called home, our dear friend,

CLARENCE VANVELLER

May the Lord sustain and comfort his wife and children, with his great love and sustaining hand.

Mr. & Mrs. Fred De Jong

Mr. & Mrs. Popke Bouma

Mr. & Mrs. Tines Kreeft

Sarnia, ON

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- live in Winnipeg

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CRWRC, 2850 Kalamazoo, S.E., Grand Rapids, MI 49560,
(616) 241-1691, ext. 193 or

CRWRC-Canada, Box 5070, Burlington, ON L7R 3Y8,
(416) 637-3434

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Hamilton, Ontario L9C 3P7.

HELP WANTED

URGENTLY NEEDED: A reliable live-in Christian housekeeper to take full responsibility of household, including father and 4 children, in Niagara Peninsula area. Please write to Box #4567, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

CRWRC is recruiting for a **management position** in the Grand Rapids office. Applicants must have management experience in a non-profit organization, at least a college degree (master's preferred), and be available immediately. Cross cultural experience preferred. Call CRWRC (616) 241-1691, ext. 193.

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Married man, 21-years-old, no children, is looking for work on **dairy farm out West**. I am experienced and have dairy management. Level 1 under green certificate. Like to work with cows only. Please write to Box #4563, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

A young, married, Christian, Class "A", diesel mechanic with experience, seeking employment in a Christian operated shop. Preferably a straight-time shop. Please reply to: Box #4565, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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1 BEDROOM APARTMENT: in Hamilton, fridge, stove, carpet, heat and hydro, parking, adults only, very reasonable, available January 1, 1981. Due to absence, please write to Box #4566, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

PERSONAL

Mother — nurse in her late thirties, would like to meet a gentleman, same age or older. Please reply to Box #4564, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Bachelor, 28, seeks other bachelor to share apartment in Burlington. Call Andy, (416) 639-2093 after 5 p.m.

PERSONAL

Kunt u ons helpen bij het opsporen van de volgende personen?

BAKKER, Anna, geboren op 21 mei 1925, naar Canada vertrokken in 1953.

DONKER, B. laatst bekende adres te Peterborough, Ontario.

DROST, M. laatst bekende adres te London, Ontario

HAGA-van ROOIJ, H.W.A. geboren op 23 september 1901 naar Canada vertrokken in 1959.

HOORNICK, Frederick Hendrik, geboren op 22 december 1915 te Koudekerke, naar Canada vertrokken in 1952.

TEN OEVER, H., geboren op 28 juni 1946, laatst bekende adres te Smithville, Ontario.

OORT, G.C., geboren op 25 oktober 1948, laatst bekende adres te Grimsby, Ontario.

REITSMA, J., geboren 25 maart 1954, laatst bekende adres te Strathford, Ontario.

VAN STYN, M.G.E., geboren op 21 juli 1950 te Warmond.

VAN DE WOUDE, Jan, geboren op 15 maart 1916 te Groningen, naar Canada vertrokken in 1954.

VAN WIJK, Johan Gerard, geboren 4 mei 1925 te Antwerpen, naar Canada vertrokken in 1951.

VAN WIJK, Cornelia, geboren op 18 juli 1927 te Amsterdam

TEN KLEI, Jan Wiegert, geboren op 22 september 1894 te Sloten naar Canada vertrokken in 1906.

TEN KLEI, Geertrui Willempje, geboren op 24 april 1900 te Amsterdam, naar Canada vertrokken in 1906.

Contact:
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TEACHERS NEEDED

THUNDER BAY: Thunder Bay Christian School invites applications for a teaching position for **grade 7**, commencing **January 1, 1981**. Please send applications to: G.J. Grootenboer, R.R.#1, Marillo, ON P0T 2G0. Tel: 807-935-2778.

SARNIA: Sarnia Chr. School, 1273 Exmouth, Sarnia, ON N7S 1W9, will have a teaching position available in grade 3, preferably beginning in January, 1981. Interested parties are invited to send their applications and resumes to the school, attention: Leo Smit, principal.

No need for political preaching

ERMELO (RES) — Speaking at a Ministers Conference, Dr. H.N. Ridderbos, professor emeritus of the Theological School in Kampen, declared that people do not need political preaching and are not interested in it. If the preacher only proclaims the Gospel and sticks to the text of the Bible, the people will listen.

The subject of Professor Ridderbos address was the authority of the Bible. He rejected the marxistic approach to the Bible. In referring to the synodical decision regarding homophiles, he was of the opinion that the synod should have mentioned the Biblical givens on homosexuality.

CORRECTION: The Canadian Chr. Education Foundation has not yet raised \$1,100,000 as was indicated in last week's paper, but \$100,000 in the past five years.

EVENTS

Grande Prairie — LaGlace CRC
will celebrate its

25th Anniversary
on December 5, & 7,

with a banquet on Friday evening and special worship services on Sunday. All former members are cordially invited to join us in fellowship and thanksgiving.

Ontario Young Adults... WINTERFEST '81 — February 20, 21, 22

- Gravenhurst, Ontario
- At Famous/Usual Muskoka Sands
- Christian Fellowship, Cross-Country Skiing, Skating, Indoor Pool, Whirlpool, Sauna, Exquisite Cuisine and more.

Meals included — \$119.50

For free brochures and registration write:

Winterfest '81, P.O. Box 1264, Belleville, ON K8N 5E9.
Or telephone 613-962-4478.

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PLEASE SEND _____ BROCHURES.

A Vision '74 Foundation Sponsored Event.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR 9:00 a.m. 1340
Drumheller-CJDV(Sat) 7:30 p.m. 910
Edmonton-CHQT . . . 7:30 a.m. 1110
Edson-CJYR 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB . . . 8:30 p.m. 1280
Peace River-CKYL . . . 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR . . . 11:30 a.m. 1240
Burns Lake-CFLD . . . 9:15 a.m. 1400
Duncan-CKAY 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat) 10:00 p.m. 98.3
Langley-CJJC 10:00 p.m. 800
Osoyoos-CKOO 8:30 a.m. 1240
Penticton-CKOK 8:30 a.m. 800
Port Alberni-CJAV
(Tues) 9:30 a.m. 1240
Smithers-CFBV 9:15 a.m. 1230
Summerland-CKSP 8:30 a.m. 1450
Vancouver-CJVB 9:00 a.m. 1470
Vernon-CJIB 9:30 p.m. 940

MANITOBA

Altona-CFAM 9:30 a.m. 950
Boissevain-CJRB . . . 9:30 a.m. 1220
Steinbach-CHSM 9:30 a.m. 1250
Winnipeg-CKJS 9:15 a.m. 810

SASKATCHEWAN

Regina-CFMQ-FM . . . 8:30 a.m. 92.0

ONTARIO

Brantford-CKPC . . . 10:00 p.m. 1380
Burlington-CING-FM 8:00 a.m. 108
Cornwall-CJSS 8:00 a.m. 1220
Ft. Frances-CFOB . . . 10:30 a.m. 800
Kapuskasing-CKAP . . . 9:00 a.m. 580
Kingston-CKLC 8:30 a.m. 1380
Ottawa-CFGO 8:30 a.m. 1440
Owen Sound-CFOS 1:30 560
Pembroke-CHOV(Sat) 7:00 p.m. 1350
Sarnia-CHOK 6:45 a.m. 1070
St. Thomas-CHLO 4:30 p.m. 1570
Stratford-CJCS 9:00 a.m. 1240
Thunder Bay-CFPA . . . 9:30 a.m. 1230
Toronto-CKFH 9:30 a.m. 1430
Wingham-CKNX 10:30 a.m. 920
Woodstock-CKOK . . . 8:30 a.m. 1340

NOVA SCOTIA

Digby-CKDY 5:00 p.m. 1420
Kentville-CKEN 5:00 p.m. 1490
Middleton-CKAD 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB 8:00 a.m. 1270
Windsor-CFAB 5:00 p.m. 1450

QUEBEC

Montreal-CFCF 10:00 p.m. 600

NEW BRUNSWICK

Fredericton-CFNB . . . 10:30 a.m. 550
Newcastle-CFAN 9:00 a.m. 790
St. John-CHSJ 7:00 a.m. 1150

FRENCH

**BACK TO GOD HOUR PROGRAM
IN CANADA
PERSPECTIVES REFORMEES**

ONTARIO

CFML-Cornwall 9:30 a.m. 1170
CFCL-Timmins 9:30 a.m. 620

QUEBEC


CHRS-Montreal 8:00 a.m. 1090
CKLM-Montreal 9:15 a.m. 1570
CKCV-Quebec City . . . 7:15 a.m. 1280
CHLN-Three Rivers . . . 7:45 a.m. 550

**THE
BACK TO GOD
HOUR**

P.O. Box 5092, Ottawa, Ont. K2C 3H3



EVENTS



Christian Stewardship Services
 455 Spadina Ave. No. 210
 Toronto, Ontario M5S 2G8



Harry Houtman
 Executive Director 1-416-598-2181

Canadian Federation of Christian Reformed Women
 has published the new
Christmas Liturgy

"Jesus, the light of the world."

Price: 40¢ per copy, 11 and more 35¢ per copy.
 Send your order and cheque as soon as possible to:
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 P.O. Box 335, Grimsby, Ontario L3M 4H8.

Christmas
Choir & Organ Concert

SATURDAY, DECEMBER 13, 1980 — 8:15 p.m.
 at
ST. THOMAS ANGLICAN CHURCH
ONTARIO ST., ST. CATHARINES

100 voice combined choirs.
 "Praise the Lord" & Brass Quintet from Toronto & Bowmanville,
 under direction of Leendert Kooy, and at the organ,
 young talented organist,
 Andre Knevel.
 Tickets at the door.
DON'T MISS IT!!

Calendar Of Events

Ontario



Sept. 24- Dec. 3	Clinton: Focus on the Family film series in the Clinton District. Chr. School, Princess St.
Nov. 4- Dec. 16	Focus on the Family film series to be shown at the Maranatha Chr. Ref. Church of York, ON. Tuesday nights at 8:00.
Nov. 29	Organ recital by John Vandertuin, Alexandra Presb. Church, Brantford, 8:00 p.m.
Nov. 30	Fryske Preek, Jarvis, Chr. Ref. Church at 8:00 p.m., Ds. J. Hellinga officiating.
Dec. 4	Christian Farmers Federation of Ontario's annual convention at Peter Clark Hall, University of Guelph. 10:00 a.m. to 4:00 p.m. See ad for details.
Dec. 6	6th Annual Fund Raising Dinner, at 6:30 p.m., Hamilton District Chr. High School.
Dec. 6	A Christmas Organ Recital in Woodstock on Saturday, at 8:15 p.m. at Central United Church. Andre Knevel at the organ.
Dec. 13	A Christmas Choir and Organ Concert in St. Catharines, on Saturday, at 8:15 p.m. in the St. Thomas Anglican Church, with the combined choirs and brass quintet from Toronto and Bowmanville, under the direction of Leendert Kooy. Andre Knevel at the organ.
Dec. 14	Brampton Christian Choral Society presents the Christmas Cantata "The Eternal Light" by H.A. Matthews, Trinity Chr. Ref. Church of St. Catharines at 8:00 p.m.
Dec. 21	Brampton Christian Choral Society presents the Christmas Cantata "The Eternal Light" by H.A. Matthews in the Second Chr. Ref. Church, Steeles Ave., Brampton at 8:00 p.m.

Christmas Concerts
 With Choirs, Brass, Band, Orchestra under the direction of Leendert Kooy:
St. Catharines — Dec. 13: St. Thomas Anglican Church, Ontario St. Also with organist, Andre Knevel.
Bowmanville — Dec. 20: Rehoboth Chr. Ref. Church, Scuggog St.
Willowdale — Dec. 26: (Boxing day). Willowdale United Church, Kenneth Ave.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Dec. 5	Wed. Dec. 3	Fri. Nov. 28-10 a.m.	Thurs. Nov. 27-10 a.m.
Fri. Dec. 12	Wed. Dec. 10	Fri. Dec. 5-10 a.m.	Thurs. Dec. 4-10 a.m.
Fri. Dec. 19	Wed. Dec. 17	Fri. Dec. 12-10 a.m.	Thurs. Dec. 11-10 a.m.

Christmas Organ Recital
 Young, Talented Organist
ANDRE KNEVEL
 on December 6, 1980 at 8:15 p.m. at
 Central United Church, Woodstock
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 Tickets at the door.

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 W. Dykstra: 34348 Maclure Ave., Abbotsford, BC
 Tel: 604-853-8045.
 D. Broer: 702 Talbot St. W., Aylmer, ON N5H 2V1
 Tel: 519-773-9422
P.S. As jullie gien toid hewwe te skroiven, bel den effies!

On December 4, 1980
THE CHRISTIAN FARMERS FEDERATION OF ONTARIO
 will hold its
annual convention
 at Peter Clark Hall, University of Guelph,
 from 10:00 a.m. to 4:00 p.m.
 Theme: The Untapped Human Resource
 in Agriculture.
 Registration: \$10.00 per person (with lunch)
 Deadline: Tuesday noon, December 2.
\$5.00 per person (no lunch)
\$2.50 per student (no lunch)
 Pre-registration will be appreciated.
 Call the CFFO office in Harriston — 519-338-2921
 between 8:30 a.m. and 4:30 p.m.
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EVERYONE WELCOME!

LET'S PLAY CHESS

Editor: Pete Layer

THE SEPTEMBER LADDER

Contestants	Problems:	#840	#841	#842	#843	Sub- Total	Prev. Total	Total
	Points:	3	2	3	2	10		
H. Douma (II)		-	2	1	0	3	57	60
H. Brouwer (II)		2	2	3	2	9	52	59
J. Wilms (IV)		3	2	0	2	7	52	59
K. Amsinga (V)		3	2	3	2	10	43	53
R. Buist (I)		-	2	-	-	2	48	50
M. Melissen (VI)		-	2	3	2	7	40	47
F. Vander Woude (II)		-	2	3	2	7	12	19
M. Apitius		-	-	2	-	2	Welcome	2

Ladder Comments
 A welcome back to Mr. Apitius who has joined us again after an absence of nine months. I hope you will have an enjoyable climb. The first three-mover was the most difficult to solve, while no one had trouble with #841. If there are any readers who prefer to see the European notation, send in your solutions that way and it will be done.

Solutions
 #840 (L. Bata) Key: 1. Q-N6 threat: 2. Q-R5 mate. Variations: 1. —, NN8XN; 2. N-R3, N-B5; 3. N-N1 mate. 1. —, NK5xN; 2. N-Q6, N-B5; 3. N-K4 mate. 1. —, BxN; 2. N-N2, P-B5; 3. NxP mate. The Knights exchanged places in the first two variations.
 #841 (V. Rudenko) Key: 1. Q-KB4 tempo. This is a "change of mates" problem. If the Black Knights move first in the diagrammed position, White can mate too. The Key move changes all these mates.
 #842 (A. Sutter) Key: 1. P-R6 threat: 2. Q-R5 ch., K-N6; 3. Q-R3 mate or 2. —, K-Q5; 3. Q-K5 mate. Variations: 1. —, N-B3; 2. N-Q2 threat: 3. N-N1 mate. 2. —, N-N5; 3. Q-KB6 mate. 1. —, N-N4; 2. QxN, K-Q5; 3. Q-K5 mate. Try: 1. K-B1, N-B1, no mate.
 #843 (S. Subrahmanyam) Key: 1. B-B5 threat: 2. Q-Q3. Try: 1. K-K1, Q-Q4 no mate. 1. B-Q4, Q-KR4 no mate.

No more cooperation

AMERSFOORT (RES) — The Christian Reformed Churches in The Netherlands (CGK) are no longer members of the Council for Contact and Discussion concerning the Bible (RCOB). The reason for the decision to leave was a booklet published last year by the RCOB for distribution during National Bible Week. According to the CGK Synod this booklet had originated "in overly wide ecumenical circles." The CGK could have refused to participate in National Bible Week while remaining members of the RCOB. In the judgment of Synod such would, however, have been confusing to the members of the church.

The Synod also decided to quit the national Reformed Council for Social Affairs (GSA). Many of the speakers at synod were of the opinion that the theological thinking within the GSA increasingly departed from the Biblical norms.

No border hopping

LUNTEREN (RES) — Unlike Reformed Churches in other countries, as for example, the Christian Reformed Church in North America, each congregation of the Reformed Churches (GKN) in The Netherlands has its own precisely outlined district. Church rules stipulate that church members can belong only to the congregation in their own district.

An attempt made in 1976, to allow members who are unhappy with their home congregation to transfer to a neighbouring church was turned down by Synod. In the judgment of Synod, allowing this might have turned the church into a "club of likeminded people." This year's GKN Synod turned down a similar request for more liberty in joining another congregation. Synod felt that allowing such spiritual migration would be an obstacle to the common struggle for one faith.

we're the one!

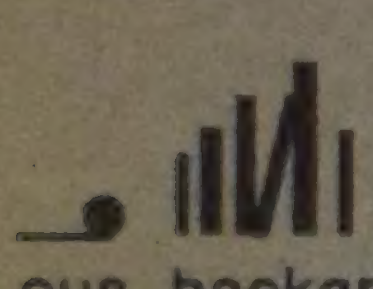
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The family

How modern mothers cope

Christian Mothers Reveal their Joys and Sorrows (Interviews and Photographs), by Roger Elwood; published by Standard Publishing, Cincinnati, OH, 1979; in Canada: Daron Distributors, Scarborough, ON; clothbound, 224 pp.; \$8.95. Reviewed by Mrs. Elsey Sneepe, Chatham, ON.

 The 34 mothers interviewed by Roger Elwood are of various backgrounds; Patti, wife of Jerry Lewis, famed for his Muscular Dystrophy Telethon; Doug Oldham's wife Laura Lee; Edith Schaeffer of L'Abri; Rev. Jerry Falwell's wife; John Connally's wife; Gloria Gaither, of the Gaither trio; and many others. Not all are famous or well-

known, some have experienced illness, loss of loved ones, either through death or worldly temptations; one mother has been entrusted with the care of two retarded children. Many of them have the major responsibility of raising their children, due to the husband's frequent absence. Roger Elwood has a unique manner of interviewing his subjects, but his style of sharing these with his reading audience, is not always easy to follow. An introduction is often lacking, and one sometimes has the sense of walking in halfway through the conversation. It is therefore difficult to grasp the thread of the story immediately. The interviews deal with contemporary problems which

today's mothers face: caring for members with serious illness; waiting, sometimes impatiently, for God to answer prayers; the dangers of T.V., the subtle trap of today's popular music, disco dancing, pills, and smoking, into which many young people fall. The book includes an excellent chapter of advice to Christian mothers and young people by Beverly LaHaye. *Christian Mothers* is very interesting in its content; beautiful photos help to introduce some of the 34 Christian women, it clearly illustrates the fact that all mothers have their share of joys and sorrows, regardless of fame, wealth, talent or commitment. The underlying message of the book is clearly understood: only in

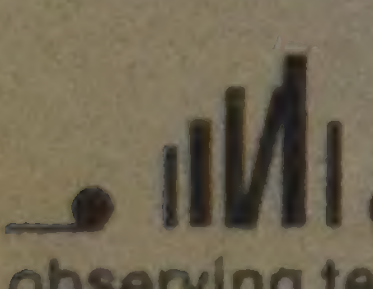
the strength of our loving heavenly Father can we overcome our sorrows and truly triumph in our

joys, ending by giving him the glory.

The family

Teenage delinquency

The Myth of Delinquency: An Anatomy of Juvenile Nihilism by Elliott Leyton; published by McClelland and Stewart, Toronto, ON, 1979; 220 pp.; \$7.95. Reviewed by Peter Slofstra, Orillia, ON

 Elliott Leyton is an anthropologist who spent some time observing teenagers at an Atlantic training school. The result of his observations is this book, which introduces eight of the young people to us. Through the case study method he allows their lives and comments to tell their stories. They are heartbreaking. Leyton believes that "13-year-old children rarely act, they only react to their milieu." Going back to their homes and visiting their milieu (immediate environment), he discovered indifference, hostility, tension and alcoholism. He concluded that the one single cause which most often leads to delinquency is rejection. Unloved by their families, and subject to the indifference and/or anger of their parents, these children express their feelings of worthlessness and injustice through delinquency. "Notice me," their actions say. Leyton offers a very interesting and poignant insight at this point. He suggests that these teenagers are actually "grieving the loss of their place in their family," and consequently he advises their counselors to guide them through their mourning. The author recommends, in a report to the premier which concludes this book, that many delinquent young people are wrongly placed in training schools and would benefit much more from a group home which can offer individual care and compensate for the rejection and lack of love experienced by these troubled kids in trouble. As I read this book I found myself evaluating my own

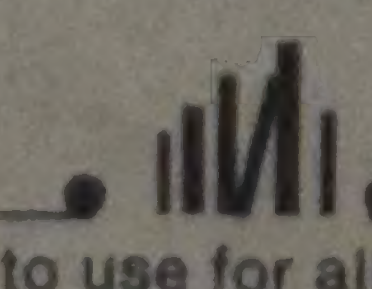
parenting. Do I show enough affection to my children? Am I too much a perfectionist? Do I over-dramatize the trouble my children get into? Do I love, encourage, hug and appreciate them enough, or are my expectations too high? Am I an uptight parent, too concerned with what other people expect? Is our home a nice place to grow up? Am I fun to have as a dad, as well as firm, consistent and fair? This book is not written from a Christian perspective. It included no references to the Lord's will for family life, neither is there much emphasis on the responsibilities of the young people in the case studies. Whenever the author writes about responsibility he writes about the parents or society. Perhaps because this

book is aimed primarily at parents, youth counselors and government agencies. I missed the hope and possibilities that exist in Christian family life. I missed the Christian hope and joyful expectation that Christian group homes like Orillia's "La Joie de Vivre" can bring to their work with precisely such children. Nevertheless, I recommend this book as a thought provoker. If anything will make you work at building a forgiving, loving, accepting, firm and consistent home; if anything will make you thankful to God for the blessing of a Christ-centred family, it will be a reading of this book — even though \$7.95 is a little steep for a soft-cover book.

Bible study/drama


Mark for today

To Walk in the Way. Dramatic Interpretation from the Gospel of Mark by Uric A. Bender; published by Herald Press, Kitchener, ON, 1979. Reviewed by H. Nienhuis, Hamilton, ON.

 *To Walk in the Way* is the kind of book which lends itself to use for all occasions. The book is written in play form and uses many characters, most of whom appear in the Gospel of Mark. The book's versatility struck me. One could possibly produce the entire content in an evening's performance, read parts of it for devotion at home or school, as I did, or recite passages for dramatic presentation.

During the course of reading or producing, one sees familiar names in an active, realistic setting, such as the Roman Centurian, Simon Peter, the Gadarene, as well as familiar stories retold through the use of choral speaking. On the whole, the book is true to the Gospel of Mark and brings to life the words we read on its pages. In terms of group use, there are enough characters in this book and many approaches of presentation, to include every person in the group.

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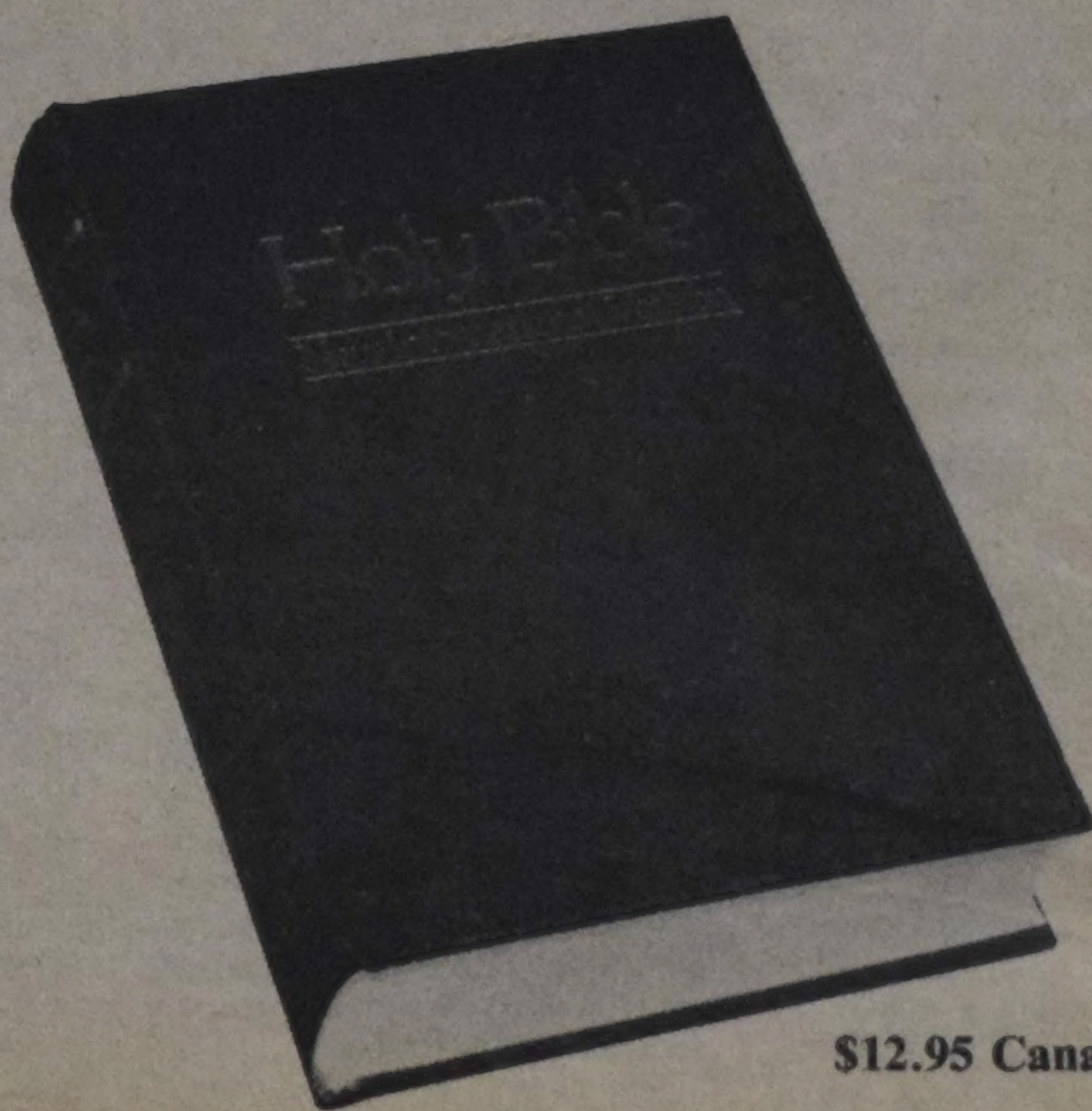


A Liberation Album

Canadians in the Netherlands 1944-45

October. Nonfiction. 8½ x 11. 176 pages. About 170 black-and-white photographs.
\$19.95 hardcover

The liberation of the Netherlands in 1944-45 is one of the best-remembered episodes in which Canadian troops took part in World War II. In this book Michiel Horn's text, first-person accounts by Dutch and Canadians, and numerous photographs bring to life this momentous time. Netherlands recall the Nazi oppression, the privations of the "hunger winter" of 1944-45 and the joy of greeting their Canadian liberators; Canadian soldiers recall their experiences in the vicious fighting on the low-lying muddy terrain and their encounters with the Dutch population. Published to mark the 35th anniversary, this album of words and pictures commemorates a singular and noble Canadian achievement. Based on the highly acclaimed television documentary.



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